BOOK OF REMEMBRANCE

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DAVID AND CATHERINE (UCH THOMAS AP RICHARD) ROBERTS

NATIVES OF LLANFROTHEN. MEIRIONETHSHIRE, WALES

AND THEIR

FAMILY

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EXPLANATORY NOTES, by David R. Roberts.

My grandfather, David Roberts and my father, Robert D. Roberts, engaged in record making and record keeping. Each had record books in which he recorded some things that had transpired, especially genealogy, or vital statistics, and some of their thoughts in prose and verse. Those records are in my possession, having been entrusted to my care by my father. It is desired to preserve, in this record of grandfather's family, as much as possible of the original material from those records and in its original style. It will therefore be necessary to frequently quote from those redords, especially of my father's records and to frequently explain them or recite events leading up to them in my own way. My father, Robert D. Roberts, writes of his "father" and of his "grandfather". I prefer to use the same endearing terms as "My father" and "My grandfather", as above stated.

Except you know who is writing you would be confused, and so, to avoid confusion, and be as brief as possible, all quotations will be used under citation marks, and will be preceded or followed with references to letters, manuscripts, names of books and authors, etc. and will be indicated as follows:

("D Red.") means quotations from the Record of David Roberts.

("R.Rec.") means quotations from the Record of Robert D.Roberts.

("R.MS.") means quotations from Manuscripts of Robert D. Roberts

("R.L.") means quotations from copies of letters of Robert D. Roberts.

("D.N.") - means quotations from the deseret News.

Citations from records of the L.D.S.Church, in the Historian's office

Citations from records of the L.D.S.Church, in the Historian's office at Salt Lake City, will be as follows:

("J.H."with date) "Means" Journal History" of that date (Chronological Record) (B. M". with date) means "Britich Mission" of that date ("") (M.S. with Vol. and Page) means "Millenial Star of that volume and page.

("C.S.") means books entitled "Church Emigration. (Ships' Passenger register)

("H.O.") means "Historian's office of the Church of Jesus Christ of Latter Day Saints"

All other citations will be sufficiently explained. According to my grandfather's records, while he lived in Wales, and until he came to America, his name was "David Roberts". On the record of the Festiniog Branch of the Church it was the same, and in the Welsh L. D. S. Hymn Book it is D. R. not David R. Roberts, nor D. R. R.. Evidently he added the initial "R" to his name after coming to Utah. There is no reason given for this change. I cannot explain it except that on the ship "S Curling" there were four "David Roberts"? all of whom were members of the church and he made the change, no doubt, in order to avoid confusion in identification, letters etc., and this was justified. Inasmuch however, as nearly all his life he was "David Roberts" and not David Roberts, I shall hold his name for the purposes of this record to be "David Roberts".

Every one of his children, except one, honored and remembered him by naming one of the children "David" after him, showing their love for and esteem of him, and their deep lasting impression he had made upon them.

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THE GREATEST OF ALL.

By D. R. Roberts

"Wherefore, cleave unto charity, which is the greatest of all, for all things just fail - but charity is the pure love of Christ and it endureth forever; and whose is found possessed of it at the last day, it shall be well with him." (Moroni 7-46, 47)

Therefore cultivate charity through the love of somebody else besides ourselves by serving and saving others. It is best expressed and most naturally cultivated in the work of the salvation of our dead. We shall need it during the "last day", the coming days of sorrow to the world, for our safety, for "like begets like".

ARRANGEMENT

-of the

David and Catherine (uch Thomas) Roberts

Family Record Book.

- 1. Title Page.
- 2. Dedication.
- 3. Preface.
- 4. Explanatory Notes
- 5. Arrangement of the Book.
- 6. Section "A" Earliest History of Ancestry and of the Family.
- 7. Section "B" Robert D. and Hannah (Roberts) Roberts and Family.
- 8. Section "C" Robert D. and Eliza (Neagle) Roberts and Family
- 9. Section "D" Thomas D. and Margaret G. (Davis) Roberts and Family.
- 10. Section "E" Daniel and Sarah A. (Hughes) Roberts and Family.
- 11. Section "F" William T. and Ann (Roberts) Hopkins and Family.
- 12. Section "G" Taliesin and Elizabeth (R berts) Hughes and Family.
- 13. Section "H" Gomer and Jane (Roberts) Hughes and Family.
 - 14. Section"I" Genealogy of the Family.
 - 15. Section "J" Temple Work Activities.
 - 16 .-- Section "K" Family Organization
 - 17. Section "L" Miscellaneous Matters of Family Interest.
 - 18. Two Indexes Names and Subject Matter.

stories are full of faith-promoting interest for us all. I believe that their descendants should know this enviable record of their fathers - of the parts they have played in the pioneering of this land, and in the establishment of the great latter day gospel to the earth.

If a family is to live in the earth as a distinctive entity, it must write and preserve its history - the record of its individual members, and its branches - of their experiences and of the dealings of God with them. In order to accomplish this well, the family must be organized; - must be united.

The prophets have foretold the time when the inhabitants of Zion shall the held in great honor. (Psa. 87) I wonder if it does not mean chiefly, the faithful descendants of the founders and pioneers in this great Latter Day restored Gospel and those who are to be the citizens of that redeemed Zion?. If so, will it not be worth while to be able to prove one's lineage, as descending from such favored ancestry? Our fathers laid a firm, deep and broad foundation in their great faith, obedience and integrity, in their patient sufferings and good works; a worthy and beautiful example for those who follow after them, to emulate, and a sure foundation to build upon. From our fathers we have received a great heritage - real blessings - too great and numerous for us to now comprehend. It would be inexcusable in us not to know of these things and to not follow in the plain path which they have marked out. It would be ungrateful indeed in us that their sacrifices and sufferings should have been made in vain. The record of their great achiefment will be as a "light set upon a hill" to their descendantsa guiding star in their pathway, so that they shall not treat lightly the fine heritage that is left to them nor do aught to tarnish the name. Such is now needed in our family to enable that good family structure, so well begun, to continue, in their descendants. The days that are here now, and that are to come, during the next generation, will need a courage and faith, and devotion - equal to that which was possessed by our loved ancestors.

I feel an irrest pable urge to perform this service of making available to posterity the records of our fathers and mothers. The truth will make a very desireable and praiseworthy record. It will make the family live and make the memories live, as they should live in the hearts of all their descendants through all time and reach, in its honsequences, into eternity. Let the virtues and worthly accomplishments be remembered and the faults, failings, wrongs and weaknesses, if any, be forgotten. There is sommuch of good to write about, and that is all that need be written. Shall we play our part as well as they who have gone before? We shall need every assistance so do. May this record be sanctified to aid in this purpose by holding before us the worthy cause of our fathers and mothers. May we each and all unite and perform our parts well, as they have done, and learn to love each other, and the things they loved.

Such briafly, is the purpose of this effort. It is hoped that you will render every assistance to make this record as complete as possible, and all that you could desire it to be. Much depends upon you. Will you co-operate? Your fathers and mothers answer "you will, fully and freely" for they desire to be, and to have you, in your places in the record of their fathers.

May God, our Father, in the name of the Redeemer, bless and sanctify this humble effort that it may accomplish the purposes for which it is written, viz: to establish the children and their children, to the remotest generations of the family, firmly in the faith of the fathers, in obedience to the sacrifices, and unto the end, a united patriarchial family, is the prayer, humbly and sincerely of,

Your cousin,

ap David Roberts, ap Robert Roberts, ap Rhys Roberts, ap Roberts, f

PREFACE.

The Great Creator commanded that records should be kept from the beginning, in the time of Father Adam, and it was God who gave the pattern. (Moses 6 - 4 to 5,46) Abraham had those records of the patriarchs, in his possession, and he abridged them briefly for "the benefit of posterity that shall come after" (Abraham 1 - 28,30,31). Those records of the early patriarchs, I am sure, are in safe keeping and well preserved and will soon be available to us. I believe that those records are deposited in the great Pyramid of "Cheopes or Gizah", in Egypt. In fact, I believe that that great building was constructed chiefly to preserve those important records, so valuable are they.

Whenever God has a work established in the earth among the children of men, He has commanded that faithful and true records be kept, for out of the books, according to the things that were written in those books, should He judge them. Out of those records they should grow and advance. The records of the children of Abraham , the father of the faithful, of Judah, of the children of Lehi on this land, of the teh Tribes of Israel, of the patriarchs of old and of the Israel of modern times, shall one day be joined in one to the Glory of God and to the consummation of His purposes. While we owe much to the available records of the past, however it is a great loss to us that more and better records have not been kept, and now be in our possession. Especially is this true of those who are numbered among the comparitively few of earth's children who heeded the sound of the Gospel trump - the restored gospel in these last days - and gathered from "every nation and kindred and tongue and people" to this land. To such the Gospel message was irrestible. They were drawn to it as surely as the magnet draws the steel. The gathering of those fine souls "from the hills" and from "the holes in the rocks" and from the "Isles of the Sea"; - "one from a city and two of a family as foretold by the ancient prophets, marks one of the most important and the most "wonderful" movements of mankind upon the earth since the beginning of time. (Jer. 16 - 14 to 16). It is a movement too, of most far-reaching consequences. The story of each of them, (Mormon Pioneers) should be faithfully written and carefully preserved. It is not too late to place on record some of the important things in their worthy lives. We owe it to them, to ourselves and to pos terity. At the beginning of this great latter-day restoration of the gospel, the people were enjoined to keep records of events as they transpired in their daily lives and that came within their observations. Several of the early church leaders did so and the church is indebted to them today for many important items of history and doctrine, which, they alone, recorded and which would otherwise have been lost. The loss of some of those fine things would have been a tragedy.

My father, in a letter dated, Logan, Utah, February 16th, 1886, to his cousin John Lloyd Roberts of Sugar City, Idaho, writes, after asking a number of questions about family history and for information; "If you do not write such things yourself, your grandchildren or great grandchildren, in a hundred years from now, will be glad to find some of my grandchildren, to know from them, where their grandfather came from and all about them, especially so when Zion shall be the head and her sons go as ambassadors and teachers and leaders, to all the nations of the earth. They will be glad to have a peek at some of the old family records to find when, and from where, their forefathers migrated and under what circumstances. It may be that they will like to take a journey to those places and visit the old homes of their fathers in foreign lands. It will be interesting to the children to learn all they can about their forefathers, for which they (the children) will feel very grateful."

Some of the greatest events in the history of the world have been happening during the past hundred years and with those events, and participating in them, great characters have appeared upon the scene. The chosen from the time of the foundation of the world are participating. Not all of those became world renowned in their day, for the most of them were from the lowly walks of life, whose deeds and lives are yet destined to shine with the lustre of the start. (Daniel 12-3)

My grandfather, David Roberts, began the keeping of a record after he joined the Mormon Church in Wales. His record is written in the Welsh language. He was the oldest son of his father's family to be baptized into the Church of Jesus Christ. This was in the year 1846 in Wales. I have in my possession, that valuable record. My father, Robert D. Roberts, after the death of grandfather in 1858, wentinued the work of record keeping, in book and manuscript forms, part of which is in the Welsh and part in English. I have in my possession also those precious records of my father. He is 'the oldest son of his father and I am the oldest son of my father, and under the circumstances, I feel that it is my duty, and my privilege to continue in the record keeping work of my fore-fathers and to endeavor to make those records available to all their descendants in some convenient form. Their



Ann Robert D. Jane
Thomas D. Catherine uch Thomas ap Richard
Taken about 1890 at Logan, Utah



Home of Robert D. Roberts, built in 1878-9 Picture taken in 1940

In Memory of David Roberts 1814-1858 (See Sec. A)



Catherine uch Thomas ap Richard 1807—1892 (See Sec. A)

Photos taken during the 1860's



Robert D. Roberts, 1837-1925 (See Sections A, B. C. I and J)



Thomas D. Roberts, 1840-1918 (See Sections A and D)



Daniel Roberts, 1842-1919 (See Sections A and E)



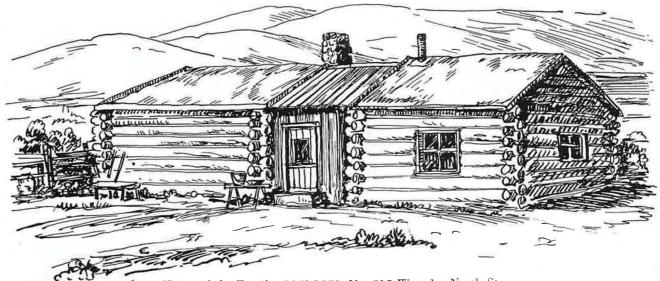
Ann Roberts Hopkins 1844-1926 (See Sections A and F)



Elizabeth Roberts Hughes 1846-1877 (See Sections A and G)



Jane Roberts Hughes, 1850-1923 (See Sections A and H)



Home of the Family, 1860-1879, No. 315 West 1st North St., Logan, Utah (See Section A) Drawn by B. Y. Andelin

A RECORD OF THE FAMILY OF DAVID AND CATHERINE ROBERTS OF

LANFROTHAN, MEIRIONETHSHIRE, WALES.

by David R. Roberts, a grandson.

THE BEGINNING IN WALES

It is most appropriate that this record should begin with a recital of the earliest writings known in the family, namely, the writings of Grandfather, David Roberts. His record book is in my possession, it having been given into my care by my father, Robert D. Roberts. It is written in the Welsh language and bears the marks of time. The record consists, in the most part, of poetry as grandfather was a poet. There are, however, a few pages of historical and genealogical data which have been translated from the Welsh into the English. The first translation was made by my father many years ago and recently I secured another translation by my friend, Mr. John Thomas of Ogden, Utah. I acted as scribe. I have compared the translations and they agree throughout. I am sure that the translation is very accurate, giving not only the letter and meaning but also the spirit of the original. The notes in brackets are inserted by me, by way of explanation. I have also inserted the headings.

(The translation is as follows:)

GENEALOGY

"January 9, 1854.

David Roberts

"MY LINE OF DESCENT"

"Following is a record of some of my family as I have been able to get them. I was born in the year 1814, on April 6th, in Meirionethshire, in Nanmor, in a house called Fron Wen (White Hillside) on the estate of the celebrated bard, David Nanmor. The place is now taxed with Beddgelert (Gelert's grave) in Carnarvonshire.

"There were born to my parents eight children. Their names are as follows, placing the oldest first: Robert (who died when three months old) Edward, Robert, Elinor, David (himself), William, Daniel and John. The first five were born in Fron Wen, the next two in Bryn-y-sgybor, (Hill with the barn), and the last, namely, John, in Lletty, (all) in Llanfrothan Parish.

"Edward was married to Elinor Griffith, daughter of Griffith and Catherine Williams of Bron-y-berllon (Hill orchard) in Llanfrothan. Robert was married in Llanfrothan to Gwen, daughter of William and Mary Williams Cae-Glas (Green Field) Llanfrothan. To him were born twelve children.

"Elinor was married to John, son of William Humphreys and Catherine James of the parish of Festiniog. There were born to them nine children. They immigrated to America.

"I, David, was married in Llanfrothan to Catherine, daughter of Thomas Richard and Ann Morris of Creua Mawr (Large Crag) Llanfrothan. There were born to us six children. The oldest, Robert, Thomas, Daniel, Ann, Elizabeth and Jane Roberts.

"William was married in Festiniog to Margaret, daughter of Evan Roberts and Jane Griffith, Glan-y-Pwll-Bach (near the small pool). There were four children born to them, namely, Elizabeth, Robert, Evan and William Roberts, the youngest, who died as a babe.

"Daniel was married in Llanfrothan to Gwen, daughter of John Lloyd and Catherine Jones of Caer Llwynog (Box Castle or Den) Llanfrothan. There were born to them four "Thildren as follows: Catherine, Elizabeth, William and John Roberts.

"John, the youngest of us, married Mary, daughter of Edward Richards, a slater (one who made slates) of Festiniog, and Mary Owens, Festiniog. The present number of their children is three. I presume the number will soon be changed. Their names are

as follows; Elizabeth, Sydney and William Daniel Roberts." (Later a son named Robert Edward Roberts was born).

"My oldest brother, Robert, (infant) was buried in Beddgelert (Grave of Gelert) (Carnarvonshire) cemetary.

"Edward is a shoemaker by trade and is now living in Gelli Cornwydydd (Place of Carbuncles) in Llanfrothan and my father lives with him. He does not belong to any religious sect or belief but he and his wife are listeners in the Baptist Church (Scotch).

"Robert (Second) lives in Erw-Fawr (large acre Farm) Llanfrothan. He is the third son of my father. He has buried four of his children. (The names of their children are here inserted in my father's translation as follows: "Rhys, Mary, Elinor, Elizabeth, Ellis, Myric, William, Samuel, Daniel and Gwen Roberts. He is a slate quarryman. He is a member of the Calvinistic Methodist Church and is bringing up his children carefully in the same faith.

"Elinor is now in America, I presume in the State of Vermont. The names of her children are as follows: Robert, Catherine, William, John, David and Sydney (Humphreys), who (Sydney) died and was buried in Festiniog. She was very beautiful and lovely and I composed the following epitaph to her:

"Beautiful Rose of the garden eternal, Cut at dawn by death.

"Ebenezer and James Henry Humphreys were born in America, and I am not sure whether or not they also belong to the Calvinistic-Methodists.

"Daniel died in America. (He was buried at Worthings Landing in Kentucky, U.S.A, in 1850 while migrating to Zion.)

"Now I will give a little of my own history.

EARLY LIFE OF DAVID ROBERTS 1814

"I was brought up in the midst of great poverty. The wages of the common laborer was my father's wage, which, for many years was from one shilling to one shilling and six pence in a day and board himself which, usually was not enough to get bread for the family. My tasks, until I was eleven years old, were to collect kindling wood, also to gather moss from rocks for dyeing purposes, also to peel oak bark and cut it into pieces about six inches long and similar tasks -- everything in its season.

"I was very sick with fever when I was ten or eleven years old and soon after getting well I went to the quarry at Festiniog with my father and brother Robert to work. I followed the job of working slates under many disadvantages until I was fifteen or sixteen years old. At this time I went to a place named Caeunest (Field Nest) at the head of the Valley of Ardydwy to serve on the farm of a man by the name of William Pugh where I remained about a year and a half. Then I returned to the quarry and from then until now, I have followed one or the other of the occupations at the quarry.

EDUCATION

"No one thought, that I know of, that I needed any public schooling, at least I did not receive any. My parents sent me to Sunday School at the Calvinistic-Methodists where I started reading Welsh. My mind was inclined toward the Baptists, consequently it was hard to make me go to the Methodists, but the Baptists did not have a Sunday School. They considered that a sin.

THE BARD

"When I was a boy I greatly wished to become a Bard (poet) and when I was about eighteen years old I studied the rules of poetry. At this time I was lodging at the home of the grandmother of Gwylym Ystradau, (later) the Bard. He also was about of the same age as I and of about the same inclination toward poetry—so we were some encouragement to each other. We became acquainted with old Gwylym Twrog, the Bard, and received some lessons from him.

MARRIAGE AND CONVERSION TO MORMONISM

"Bethania, January 18, 1856."

"I was between twenty-two and twenty-three years old when I got married. I went to live in Lofft-y-Ty-Llaeth (Loft of the Milk House) park, Llanfrothan for the first year. From there we went to Gelli Cornwydydd (Place of Carbuncles) in the same Parish and on the same estate from Gelli to Llwyn-y-Gell, Parish of Festiniog; from Llwyn-y-Gell to Ddol-y-Garreg Ddu (Black Rock Meadow) in the same Parish; from Ddol-y-Garreg-Ddw to Bethania where I am now. From this place I intend immigrating to America between now and the first of next March.

"I was converted to the faith of the Gospel by Robert Evans, Glan Conway (On Banks of the Conway) and was baptized by him in the River Pandy near Gelli Cornwydydd on the 24th day of May in the year of 1846 and I was confirmed by Able Evans and soon received the Holy Priesthood. On my shoulders was placed the responsible duty of preaching the everlasting Gospel in the fullness of its blessings. A branch of the Church of Jesus Christ, called the Festiniog Branch was entrusted to my care. I had the privilege of lodging in my house many of the servants of Jesus Christ as well as helping them with food and clothing and money to build up the Kingdom of Jesus Christ my Lord.

THE FAMILY EMBRACES MORMONISM

"Catherine, my wife, was baptized by David Peters, near Rhyd-y-Sarn Factory (Ford of the Waste) Festiniog, August 22, 1847. I baptized our own children. Thomas was baptized Sept. 30, 1849, Daniel Sept. 17, 1850, when he was eight years old; Ann Dec. 28th, 1852 when she was eight years old, and Elizabeth April 9th 1855. Robert has not been baptized altho he believes in the Cospel, and Jane has not been baptized because she is not of responsible age.

HIS WIFE'S ANCESTRY

"My wife was born in Crous Mawr, Llanfrothan. The name of her father as stated above was Thomas Richard. Her mother's name was Ann Morris. Her father, (Thomas Richard) was raised by his grandfather and grandmother in the Crous. His father's name was Richard (Thomas) and his mother's name was Elizabeth. His grandfather's and grandmother's names were Thomas Williams and Catherine uch Richard. The names of the children of Richard and Elizabeth Thomas are as follows: Thomas Richard, Catherine Richard, Robert Richard, and Jane Richard. The names of the children of Thomas Richard and Ann Morris are as follows: Jane, Catherine (his wife) and Richard Thomas.

"Ann Morris, the wife of Thomas Richard was born in Llwyn yr Hwch (Bush of the Sow) Nammor. Her father's name was Rowland Morris. Her mother's name was Jane Parry. Rowland (Morris) and Jane Parry's children's names are as follows: Rowland, Janet, Ann (her mother) Elinor and Henry Morris.

HIS ANCESTRY

"My father's and mother's names are Robert Roberts and Elizabeth Edwards. They were married at Beddgelert on the 3rd day of February in the year 1805. My father was born in Cae Glas (Blue Field) Clynog in Carnarvonshire in the year 1775 on the 18th day of January. Nine children were born to his parents, (Robert Roberts' parents) three sons and six daughters. Their names are as follows: Salmon, Marged, Robert, (his father), Catherine, Jane, Ann, Elinor, Elizabeth and William. My grandfather (Rhys Roberts) was born in Felin Faesog, (Landed Mill) Clynog." (D. Rec.)

(This ends the translation of the record of Grandfather David Roberts.)

Rhys

EARLIEST KNOWN HOME OF ANCESTRY

(In an undated letter to "Dear Nephew? Humphrey Jones, Bryddir", father, Robert D. Roberts writes), "I am very thankful to you for our great-grandfather's name, Rhys Roberts. I thought that was his name." (R.L.)

(Fortunately that manuscript story written by my father, Robert D. Roberts, records a key to our paternal ancestry. It is as follows:)

"The family of Roberts' were living in the Parish of Clynog, Carnarvonshire, Wales. There were three families of Roberts near each other, likely three brothers.

They were by occupation farmers, millers and mill-wrights and highly respected people. They were physically large and well built. Those three farms were named Coch Big, Cae Glas and Felin Faesog." (R.MS.)

"Rhys Roberts and wife, to whom we trace our origin, had nine children. Their names are: Salmon, Margaret, Robert, Catherine, Jane, Ann, Elinor, Elizabeth and William Roberts. Robert, the third child of the family, was the father of David Roberts who was my father. Robert Roberts was married to Elizabeth Edwards, at Beddgelert, Carnarvonshire."

STORY OF RHYS ROBERTS

(From an old manuscript written by my father, Robert D. Roberts, I gleaned the following story:)

"Great-grandfather, Rhys Roberts, had gone to Pen Marfa to market, which was not far from where he lived. He got on his horse to go home, when a young fellow challenged anyone for two guineas to come and fight him. The old man said to him, "You better put on your coat or you may get a cold. There are plenty here today who can spank you." This remark aroused the fellow and he took hold of grandfather's clothes and pulled on him to come and fight. Finally, he (grandfather) got tired of him and got off his horse. He gave a boy some pennies to hold his horse and in a few moments the old man had the fellow's two guineas. They were not prize fighters, but if anyone swaggered around challenging in that fashion he was liable to be taken up. Grandfather was not long in winning the fellow's guineas, after which he got on his horse and went home." (R.MS.)

(From another old manuscript by father, Robert D. Roberts, in writing about his father's ancestry is the following:

"This branch of the Roberts family we found in Carnarvonshire, North Wales. I think that the parish they resided in was Clynog. We find there three farms where Roberts families resided, viz: Coch-y-big, Cae Glas and Felin Faesog. Here is where we find the oldest branches. From here they scattered. Some went to America. They were a sturdy, strong, healthy people. I think grandfather's name was Rhys Roberts. He had a family of nine children, viz: Salmon, Margaret, Robert (his grandfather), Catherine, Jane, Ann, Elinor, Elizabeth and William Roberts. My grandfather was married to Eliazbeth Edwards in Beddgelert, Carnarvonshire, and soon afterwards moved to Llanfrothan, Meirionethshire, to work in a grist or flour mill, where he was employed several years. They had eight children, viz: Robert (who died at three months), Edward, Robert, Elinor, David (his father), William, Daniel and John. Five of them were born in Fron Wen, two in Bryn-y-sgybor, Parish of Nanmor, and one, the youngest, in Llety, Parish of Llanfrothan, Meirionetheshire." (R.MS.)

THE SLATE QUARRIES

"My father, David Roberts, was born April 6th, 1814. When he was eleven years old he was very sick with a fever. When he recovered he went to work with his older brother, Robert, in the slate quarry at Festiniog. When he was about fifteen years old he hired to work on a farm where he remained about a year and a half and then went back to the slate quarries of Festiniog. In the spring of 1844 the family moved to Festiniog parish to a place called Llwyn-y-Gell, which was about six miles from the old home. This was near the slate quarries where father worked, as slater and inspector, so that father could be at home daily after his work was done. At this place Thomas attended school, in the winter for a short time, and helped in the quarries, when old enough, during the other portions of the year. From this place the family moved to a place in the same Parish called Dol-y-gareg-ddu where they lived for some time then moved to Bethania, from which place they moved to America, to Salt Lake City, Utah."

THE EISDEDDFOD - A STORY

(Some years ago I requested my father, Robert D. Roberts, to write some facts which he had told me about grandfather that had not been recorded. In a manuscript he writes of the wonderful Welsh custom of the Eisdeddfod of the town, city district and national Eisdeddfodu. They were great events in the lives of the people--great public competitions in literary productions, in music and oratory, and in all other lines of human activity, for amusement, entertainment and educational purposes. He mentions also the periodical competitions and exhibitions (fairs) in agriculture, horticulture, animal industry and in mechanical and other productions representing the ingenuity and mind of man) "to show our ability to improve in all worthy enterprises". (R.MS.)

"These competitions or Eisdeddfodu were held for various periods of time from one evening or day to several days. It was a custom that at the first session of an

Eisdeddfod anyone desiring, might present a few verses or compositions (that were original) in praise or criticism of any custom or anything that the person might choose." (He then relates a story of such a competition entered into by grandfather, David Roberts, on one occasion as follows:) "During the summer of 1852 there was a district Bisdeddfod held at Port Madoc for the District of Carnarvonshire, adjoining the city. A large bowery had been built for the event. There were a few Englishmen throughout Wales, especially in the seaport towns, such as Port Madoc. There was not the best of feelings, always, between the English and the Welsh, and they were often in the habit of slurring each other. On this particular occasion the English of Port Madoc had contributed quite liberally toward the construction of this bowery for the holding of this Eisdeddfod and were entitled to some measure of praise for this donation to the success of the gathering. The first day of the Eisdeddfod came on, and the place of gathering was packed. Father composed ten "Epigrams" praising the custom of the Eisdeddfod with its competions and praising and eulogizing the loyalty of the English because of their liberality and showing their good qualities, and overlooking their shortcomings, and counseling goodfellowship. He presented the compositions personally to the gathering and when he got through reading them, the people were wild with their ovation and eulogy. The composition was published in the English and Welsh papers. He was almost overcome in the praise he received because of the counsel he had given. It seemed to bring more union between the Welsh and English than there had been before, at least, there was not so much discord as before. One Englishman came to him to show his apprecaition for what father had read. The leading poet said, 'It is a pity he is associated with those people (Mormons). He would make a fine Methodist preacher.' Considering the few advantages he had and the very meagre education, it was wonderful. must have possessed great natural ability, born in him, and this talent of his may yet ROSU4: D 1837-1925 be shown in his posterity. Let us hope so. (R.MS.)

STORY OF THE CONVERSION TO THE GOSPEL (There is another story in the manuscript of my father, relating to the conversion and baptism of grandfather that I present here because it should be preserved for the benefit of posterity and be made available to them. My father told me of it many times. It is very important, for it was the great turning point in grandfather's life and it has effected the lives of every one of his descendants. It is as follows: "In the year 1846 while engaged at work in the slate quarries the word came to father that a young man in America was receiving revelations from God, and that God, the Father, and his Son, Jesus Christ, had appeared to this young man when he was only fourteen years of age, and that later angels had visited him and that the Gospel was again restored as it 1858 was in the days of the Savior and his apostles. Many people said this was plasphemy and that it was terribly wicked to join with such a wicked sect; that they could not find a man who would join with a people who would make such claims as getting revelation from heaven and that there was no such thing in our day. There was nothing too vile for Satan to put into the hearts of the puople to heap upon anyone who would join them. Father believed in revelation and when some persons came claiming that they had communications with the heavens he did not condemn them but considered their claims worthy of consideration and investigation. He was looking for a religion of that kind."

"My father's oldest brother was a shoemaker and had his shop adjoining grandfather's home in Gelli. He had three or four men working for him. One of them was a local preacher of the Campbellite, or the Baptist belief, who made his home with grandfather and was like one of the family. He was quite able in arguing and discussing religious subjects. His name was Robert Evans. Father, as usual went to the shoe shop to discuss the new religion. Robert Evans was an unmarried man and father persuaded him to journey to Merthyr Tydfil, Glamorganshire, the headquarters of the new religion in Wales and investigate it, as he was best able to go (being single) and to bring back some information about it. Robert Evans went, and the first representative of the new religion that he met in South Wales was Captain Dan Jones (who went to Carthage with the Prophet Joseph Smith) who had come from America but a short time before. He (Robert Evans) was converted to the new religion and was baptized by Capt. Jones. He returned to Festiniog and told father of his conversion. But', said he, 'you had better wait a little while as I haven't a firm testimony as yet". Later he went back to South Wales to investigate his new religion further and returned again to father and testified to him that it was indeed the truth that had been restored. He taught the Gospel to father and father was convinced of its truth and was soon ready for baptism. At this time we lived about six miles from the place called Gelli Cornwydydd, Parish of Llanfrothan, where we had formerly lived and where grandfather now lived. On May 24th, 1846, father and Bro. Robert Evans went there to baptize father, and the ordinance was performed. Father had to get a change of clothing from grandfather for the occasion. On June 21st, 1846, father was confirmed by Elder Able Evans of Merthyr Tydfil, South Wales. Soon

after this father was ordained a priest and not long thereafter he was ordained an elder. Grandfather went to Gelli to live after we had moved from there to Festiniog. Gelli is a small farm and the house was on the brink of the River Pandy. Above the house a little way was a bridge and there was a nice pool of clear water with a nice gravel bottom and gravel banks. Father used to say, "If I am ever baptized, it will be right there."

"While they were gone the women of our neighborhood came to Mother end told her of the terrible character of the people Father was joining; that they were thieves, robbers blasphemers and a very wicked people; that they were denounced by the newspapers and all of the world, and that it was strange that an intelligent man like Father should join such a people. What an awful tale these neighbor women had to tell. I listened, I did not know what to think of it. I was too young to understand it all but when Father came home, I watched him. I sat near behind him. He appeared to me to be sweeter and cleaner than I had ever seen him. His face beamed with light and his whole person seemed changed and there was a peace in his presence that was soothing and I came to the conclusion that Father had done no wrong, and that what he had done was right. In a few days I asked father's permission to be baptized and he said, "You better wait a little while because your mother is not well and you can be baptized when she is baptized." I was not at home when Mother was baptized. I was living with Mother's brother on a farm and was on that farm about a year.

"With Father's acceptance of Mormonism came bitter persecution and constant abuse, and slurring remarks from the people, which I resented, at times, with my fists. I thought that under such conditions I should not be baptized until I could control myself better or until conditions changed, because, if I joined under such conditions I would likely do something to cause my excommunication and this I did not want so I was not baptized until I came to Utah". (R.MS.)

GELLI CORNWYDYDD LANFROTHAN, MEIRIONETHSHIRE, WALES

By Robert D. Roberts

"It is a home and a little farm. The farm furnishes summer pasture and winter's hay for two cows. There was a beautiful little river flowing near the Louse, (River Pandy) it would sometimes be quite a large river. That was when there were heavy storms in the locality. Salmon and other fish from the sea would come up there sometimes, but they could go no farther up as there were obstructions so they could not pass on. The fall of the river was quite considerable and it made quite a noise when running high as it dashed downward to the sea. There was a fine grove of ash trees at the back of the house and a garden in front with fruit trees, and there was a row of oak trees on the opposite side of the river. It was a pleasant place to live where nature could be seen in its full beauty. In Springtime, the trees put on their leafy garments of green, the flowers bloomed in variety and there was a carpet of green grass around. The birds sang in the trees as they flew from branch to branch, their songs of melody most charming. It was most pleasant and beautiful, making your soul to dance within you. With the coming of frost and the snow of winter and the departing of the birds for warmer climes, there was such a feeling of quietness and rest, as nature changed her garment of green to that of white. Soon even the river is still, its splashing and foaming and noises are gone."

STORIES OF THE SLATE QUARRIES

"It became necessary for me, at times, to defend my father from attack. He bore the persecutions and abuse heaped upon him most patiently, always, and without the spirit of resentment.

"One day father told me to tell the men at the quarry that he was not well and could not work that day. I did so. At noon there were some of us working along the tracks leading into the pit clearing up the rubbish. That was the only time the track could be so used. My neighbor got his car and commenced to clear his rubbish. I asked him to move about a foot, so I could clear my place. He would not do it. He told me if I would not let up he would slap me in a minute. Well, I thought, if it is going to be like that I better take off my jacket as it was very tight around my arms. I did so and he came and gave me a lick. I returned the compliment and the fight was on. In a few minutes I got the best of him to the great wonder of everyone. He was a stalwart young man and I was only a boy. About three o'clock father came up to the quarry. When we

got home, I asked him why he came up there. "Well," he said, "I that they were taking advantage of you and were abusing you". "They were", I replied, "But I came out alright".

"On one occasion father was talking religion with a certain man and father pinned him down so tight that finally the man had nothing to say. The man was of a proud disposition and he felt terrible at being so hemmed in as he was. When they met again this man told father, 'Well, David, I had a notion to kill you the last time we met.' This shows the feeling of wickedness in some men's hearts. To think of father who belonged to such a people as the Mormons were reputed to be, beating him so badly in a religious argument, was so humiliating as to be almost unbearable, and put the spirit of murder in his heart.

"At a later time, Father was shamefully abused by this same man. In the quarry every man had his work to do. A man was trimming the slate blocks and I was helping him and handing them at Father's side so he could split them and another man was squaring them after Father was thru with them. There was no time for idleness. At this particular time this man who had had the notion to kill him, began to abuse him and tantalize and ridicule him and to speak evil about the Saints and he kept it up for some time. Finally I got tired of this and I said to Father, 'If you do not strike that man, I will.' In a minute he was silent, never said another word but sneaked off in a hurry. He found that his time was up and he did not want to have anything to do with that boy.

"Father sent me usually to get his pay. The place of payment of the workers was in a large room at an inn. Pay day came and I went at this time after the wages. The room was full of men and I joined in the crowd. The secretary began to call the names, as usual, and finally called 'David Roberts' then added, 'the saint'. I did not answer. He called other names and the men began to laugh. They knew I did not like such things and I showed it in my expression. I did not say a word. Some of the men said, 'Look out, he is coming.' The secretary got scared. The men expected me to pounce on him, but I did not, and I thank God that I did not strike him. The men knew I could not stand very much of that kind of treatment.

"At one time a crowd of men happened to meet together and were discussing the principles of religion. Father was talking to their satisfaction when one of them said. "David, you get a religion of your own and we will join you." Father was offered a good position under the government if he would only relinquish his religion and stay in Wales but he had a pure testimony. He knew that the teachings of the Church of Jesus Christ of Latter-Day Saints was the truth revealed from heaven for the salvation and exaltation of man. Instead of turning back he went forward because of his testimony and deep knowledge of the Cospel." (R.MS.)

THE FESTINIOG BRANCH OF THE CHURCH (From a manuscript of my father, Robert D. Roberts, is the following:)

"A branch of the Church was organized called the Festiniog Branch and Father was appointed to preside over it. It embraced the neighborhoods or parishes of Festiniog and Llanfrothan. Quite a number of people there received the Gospel. In 1849 a few of them emigrated for Utah and more members again went in 1850, my uncle Daniel and his family being among them. During those years the Cholera was raging along their route which was to New Orleans and up the Mississippi River and several of them lost their lives through this terrible disease. This condition checked the growth of the Church in our locality. By the time our family emigrated in 1856 there were very few left in the Branch and it dwindled to nothing." (R.MS.)

(The record of the Festiniog Branch of the Church has a strange story associated with it, as follows:)

A STORY ABOUT A RECORD BOOK

by David R. Roberts.

The record of the Festiniog Branch of the Church of Jesus Christ of Latter Day Saints was left with someone in Festiniog, Meirionethshire, Wales, by Elder David Roberts, the President of the Branch, on April 10, 1856 when he emigrated to Zion.

His son. Thomas D. Roberts, found the Record in the possession of someone, not a nember of the Church, while on his mission in Wales and purchased it on November 15,1892

from the possessor for three shillings as indicated on the title page of the record. He brought it to his home in Logan, Utah, and kept it there until his death which occurred on May 28th, 1918. After his death the record was thrown into a heap of trash to be burded. The record was observed in the trash by Miss Annie Martin who at that time was in the employ of the Thomas D. Roberts family. She took the Record and kept it until May, 1934 when she delivered it to Hugh Roberts of Rupert, Idaho, a nephew of Thomas D. Roberts. Hugh Roberts mailed it to David R. Roberts, his brother, at Ogden, Utah (keeper of the David Roberts family records) in June, 1934, who in turn delivered it, on July 18, 1934, to the Church Historian, where it properly belonged.

(Preface to the record written in Welsh)
"Festiniog, Meirionethshire, Wales Branch Record

"This Branch was established in the following manner:

"Elder Robert Evans came from the Vale of Conway to preach in this locality in the year 1846 and he baptized David Roberts who was called after a while, to the Priesthood and was finally accepted and ordained to the office of an Elder.

"About a month after the baptizing of David Roberts, Elder Able Evans came here and confirmed him. At this time, he (Able Evans) baptized David Peters together with his wife, Lowry Peters.

"This place was visited by William Clark and he baptized one by the name of Ann Jones. Elder Eleazer Edwards was here about the same time and confirmed her. Elder Able Evans visited here the second time and baptized Owen Roberts toward the end of the same year (1846). John Hughes and Margaret Hughes, his wife, were baptized by Able Evans the same year. David Roberts baptized Hugh Jones together with some sisters.

"The first meeting of this Branch was held in the home of David Peters who lived in a house belonging to and adjoining the Factory Rhyd-y-Sarn (Ford by the Refuse Dump). And at his home the meetings were held until he emigrated. That took place in the year 1849. From that time until gyndoychid (?) the meetings were in the home of Elder David Roberts. He also was the President of the Branch from the time he was ordained (an Elder) up to the present time. Many labored in this Branch at different times."

"Elder Jason Thomas came here in the year 1847 and he remained in this Branch up to this time. Inasmuch as the writer has no positive information concerning the manner or authority under which he labored here, he (the writer) has nothing to say and leaves the reader to satisfy himself from what is recorded in this book."

(Translated from the Welsh by: JOHN THOMAS, Ogden, Utah in July, 1937.)

(ENTRIES IN AND EXCERPTS FROM FESTINIOG (WALES) BRANCH RECORD of the Church of Jesus Christ of Latter-Day Saints)

"#1 David Roberts, Quarryman, of Festiniog, born April 6, 1814 at Beddgelert, Carnarvonshire, Wales, aged 32, baptized May 24, 1846 by Robert Evans, confirmed by Able Evans, Emigrated April 10, 1856.

"#15 John Roberts, Merchant, of Ilanfrothan, born Llanfrothan, Meirionethshire, Wales, baptized July 17, 1847 by David Roberts, confirmed by David Roberts. (Immigration not shown but on line above is April 10, 1856 intended for him apparently).

"#17 Catherine Roberts of Festiniog, born June 25, 1809, age 39 years, baptized August 22, 1849 by David Peters, confirmed by Able Evans, Emigrated April 10, 1856.

1433 Gwen Roberts of Llanfrothan, born Llanfrothan, Meirionethshire, baptized March 11, 1849 by David Roberts, confirmed by Able Evans, emigrated, 1851.

"#35 Daniel Roberts, Quarryman, of Llanfrothan, born in Llanfrothan, Meirionethshire, baptized April 21, 1849 by David Emas (Eames) confirmed by David Emas, emigrated in 1851

"#38 Thomas D. Roberts, Quarryman, of Festiniog, born Llanfrothan, Meirioneithshire, Age 8 years, baptized September 30, 1849 by David Roberts, confirmed September 30, 1849 by Eleazar Edwards, emigrated April 10, 1856.

##39 Daniel Roberts, Quarryman, of Festiniog, born September 8, 1842 at Llanfrothan, Meirionethshire, age 8 years, baptized September 17, 1850 by David Roberts, confirmed Sept. 18, 1850 by David Roberts, emigrated April 10, 1856.

"#40 Ann Roberts of Festiniog, born Llanfrothan, Meirionethshire, age 8 years, baptized December 28, 1852 by David Roberts, confirmed Dec. 29, 1852 by David Roberts. Emigrated April 10, 1856.



Felin Faesog, Clynog Taken 1938



Gelli Cornydydd Taken 1938



Felin Faesog, Clynog Taken 1938



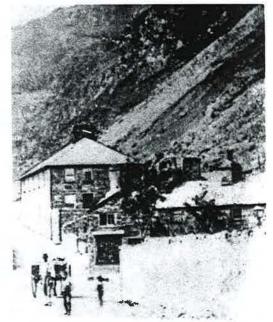
Park and Lofft-y-Ty-Lleath Taken 1938



Bridge near Gelli. Stream where David was baptized. Bryfdir on bridge. Taken 1938



Mount Snowdon from Penygwryd Taken 1930



Home in Ddol-y-Garreg-Ddu



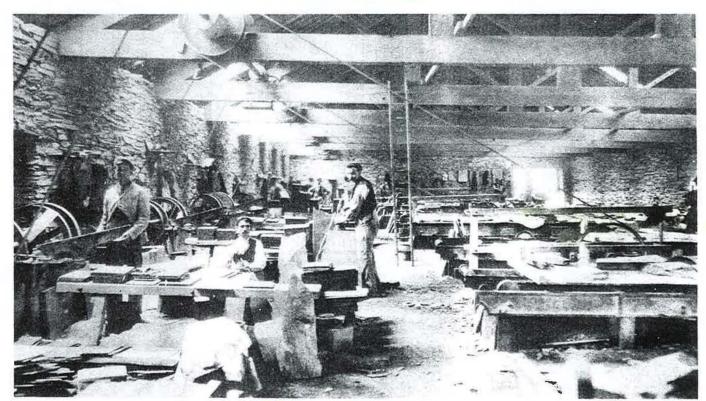
Erw Fawr where Robert Roberts resided for a time.



Guerant Slate Quarries (Now Abandoned) Taken 1938



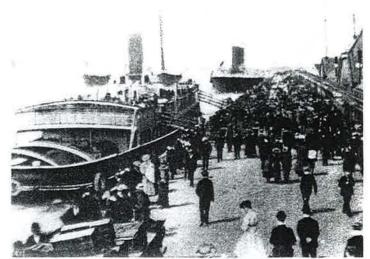
Blaneau Festiniog



Splitting and dressing slates



Ship of the Type of the S. Curling



Docks at Liverpool

"#41 Elizabeth Roberts of Festiniog, born Festiniog, Meirionethshire, age 8 years, baptized April 9, 1855 by David Roberts, Emigrated April 10, 1856.

"#47 Elizabeth Roberts of Llanfrothan born August 8, 1847 at Llanfrothan, Meirionethshire, age 8 years, baptized February 10, 1856 at William Ajax, confirmed _____ 10, 1856 by David Roberts, emigrated April 10, 1856.

(CHILDREN BLESSED IN FESTINIOG BRANCH)

"#1 Jane Roberts, January 13, 1850 by David Roberts and Jason Thomas. Daughter of Elder David Roberts and Sister Catherine Roberts, his wife.

"#2 William David Roberts, son of Elder John Roberts and Mary Roberts, his wife by William Richards and David Roberts, February 29. 1852.

"#3 David Thomas, son of Elder Jason Thomas and Sister Phebe Thomas by Elder David Roberts, November 25, 1855.

"#4 Robert Edward Roberts, son of Elder John Roberts and Mary, his wife, by Elder John Treharn, March 10, 1856."

MIGRATING TO ZION

(Daniel Roberts, the brother, had gore with his family to America in 1850 and had died on the way. The time now came for the departure from the old home of the brothers, David and John, for Zion and with their families they now prepared to make the journey. As a preliminary to this journey, a notice of the sailing of the ship was sent to all who contemplated going. Among my father's papers I found the notice sent to grandfather and his family. It is so full of interest as to justify reproducing it here. It gives the journey a setting.)

NOTIFICATION OF THE SHIP'S DEPARTURE

Fo. 103 N. 126

(This part of the Circular should be presented when the Passengers' Contract Ticket is applied for)

PACKET SHIP "S CURLING", CAPTAIN CURLING, 1898 TONS REGISTER TO SAIL FROM LIVERPOOL FOR BOSTON, APRIL 19th, 1856

36 Islington, Liverpool March 28, 1856

Dear Bro.

I have chartered the fine American Packet Ship "S. CURLING," to sail with a load of Passengers from Liverpool for Boston on Saturday, the NINETEENTH DAY OF APRIL, 1856.

Applicants for passage herein named are requested to be in Liverpool on MONDAY, the FOURTEENIH DAY OF APRIL, namely:

Name	Age	Name	Age
David Roberts and Seven	persons:		and the second
David Roberts	42	Daniel Roberts	13
Catherine Roberts	48	Ann Roberts	- 1122
Robert Roberts	18	Elizabeth Roberts	9
Thomas Roberts	15	Jane Roberts	- 16nd

Let no persons who know themselves to have been exposed to, and thereby liable to be taken down with, the Small-pox, Measles, or other contagious disorders, come forward for embarkation. Such as do thus jeopardize their own lives, and sow death among all in the ship--incurring a most fearful responsibility.

TARES

Adults - - - - - - - - L 5-0-0

Children under Eight years and

over One year old - - - - 4-10-0

Infants under One year old - - 0-10-0

THE FOLLOWING WEEKLY SCALE OF PROVISIONS WILL BE ALLOWED TO EACH STATUTE ADULT:

 $3\frac{1}{2}$ lbs. Bread $1\frac{1}{2}$ lbs. Rice 2 oz. Salt $1\frac{1}{2}$ lbs. Oatmeal $1\frac{1}{2}$ lbs. Peas $\frac{1}{2}$ oz. Mustard 1 lb. Pork 2 lbs. Potatoes $\frac{1}{4}$ oz. Pepper $1\frac{1}{4}$ lb. Beef 1 lb. Sugar 1 gill Vinegar 1 lb. Flour 2 oz. Tea

Three quarts water daily.

Half the above amount to CHILDREN UNDER EIGHT YEARS AND OVER ONE YEAR OLD.

This will be about sufficient for the passengers during the voyage; if, however, they should want more, or a greater variety, they must supply themselves therewith.

Ten Gallons of water for every hundred persons will be supplied for cooking.

Passengers must furnish their in beds and bedding. A straw mattress will answer very well for sleeping upon when passengers do not bring feather or other beds with

A box or barrel to hold provisions, and the following utensils for Cooking, &c., will be necessary--Boiler, Saucepan, Frying-pan, Tin porringer, Tin plate, Tin dish, Knife, Fork and Spoon, and a Tin Vessel to hold 3 quarts of Water for each adult.

I shall commence to book the passengers on MONDAY the FOURTEENTH, and all should have their passage paid in full by the evening of Wednesday, as several entire lists of names and ages must be made out according to law, before the ship can receive her clearance. A neglect of this instruction will put the passengers and myself to great inconvenience. No persons will be permitted to receive their berths until they have procured their tickets; therefore let none delay procuring their tickets longer than WEDNESDAY, the SIXTEENTH.

Let no persons bring their luggage to my office, as I have no room for it, but on receiving their Tickets, the passengers will be informed when they can go on Ship-board, with their luggage.

Those passengers who forward luggage by the Luggage Trains, should be careful to send it on a few days before they leave for Liverpool, and it will then arrive about the same time as themselves. Their first care after securing their "Passengers' Contract Ticket," should be to seek after their luggage, and if it should not have arrived, make complaint to the Chief Clerk of the luggage department, who will see that it is forthcoming immediately. In order to facilitate the forwarding of luggage, the passengers should be careful to state upon it the names of the various railways it may have to pass over, if more than one, and also to say, "To be left at the Station, in Liverpool." The emigrants can obtain all necessary information to carry out the foregoing instructions from the clerks at the railway stations in their own towns or villages. Let all persons sending luggage becareful to obtain a receipt for it from the person to whom they deliver it. That which is to arrive in Liverpool by the London and North Western Railway should be addressed to the Waterloo Station "until called for." All that can possibly be spared during the voyage should be marked "To go below," that it may be put into the hold of the ship. Only that which is absolutely necessary during the voyage should be retained on deck.

The ship will be found in the WATERLOO DOCK until Wednesday, the Sixteenth of April, where all passengers with their luggage should be aboard to remain.

On arriving in Liverpool, either by Railway or Steam-packet emigrants are beset by persons who endeavor to draw them away to various Lodging Houses, and not unfrequently to where they are eventually robbed of all they possess. This has recently been remedied to some extent by the present Passenger Act, which requires all "Emigrant Runners" to be licensed, and to wear a badge while employed with emigrants, and prohibits them from asking or receiving any remuneration from the emigrants themselves. I would, however, advise all my Passengers not to employ even these persons, (except A. Chapman, the number of whose badge is 381,) but to repair at once to the places named below. Should they need any assistance in finding the places, the policemen, or any respectable individual in the street will direct them.

Anthony Chapman, 35 Great Crosshall Street William Powell, 63 Great Crosshall Street Eliza Burnett, 72 Do.

Each about five minutes' walk from the London and North Western, the Lancashire and Yorkshire, and East Lancashire Railway Stations.

C. Dillman, Emigrants' Home, Moorfields; Opposite the Lancashire and Yorkshire and East Lancashire Railway Stations. It would be advantageous for the emigrants to arrange by letter, or otherwise, with the above-named houses before coming themselves. Parties coming in companies would do well to send some one to Liverpool in advance to procure the lodgings, when the President of the Conference or the Pastor does not come to do it.

Passengers while in port, and getting on Ship-board, should use every precaution to preserve their health by being suitably clad, and comfortably supplied with food. Many inconveniences must necessarily be endured, but all unnecessary exposure and hunger should be avoided. Let parents be particularly mindful of their children in this respect, and see that they do not suffer, and perhaps, die, from neglect. Diseases and infirmities are often entailed upon the human system by not properly providing for its natural wants, and from pure inattention. These hints, if observed, will not only tend to preserve health, but good feelings, and promote the happiness of all.

A committee will be appointed to preserve cleanliness and good order during the voyage.

There is no necessity for changing English Gold into American Money.

No persons should come to Liverpool with an expectation that there will be room for them on my ships, unless they have been duly notified to come, for in so doing, they might be disappointed, and make themselves unnecessary expense.

Yours, most respectfully.

FRANKLIN D. RICHARDS.

In a letter to his cousin, Robert L. Humphreys, dated March 15, 1886, father, Robert D. Roberts wrote: "You wished me to give a little narrative of our lives since we left dear old Wales. I did that for my uncle, your father, some time ago and that when I first wrote to you that perhaps you had seen the letter."

"On the morning of April 9th, 1856 we put our belongings into a wagon and bid adieu to Festiniog's people and commenced our march oward the setting of the sun. As we crossed the divide on our way toward Tolwn Pelau we took the last look on Merioneth-shire—the loved old neighborhood, the hum and bustle of Festiniog slate quarries and the very many good people. After the dropping of a few tears of sadness and love at the parting from the old home and friends, we set our faces in earnest toward the western hemisphere with the cherished hope of finding a better country, little dreaming of the hardships that were before us before we would arrive at our destination."

(From a copy of another of his letters is the following:)

"On April 9th, 1856, we left Bethania, Festiniog, and started for America. Uncle John Roberts and family started from Rhyd, Llanfrothan and met our family in Bangor. From there we traveled together to Manai Bridge where, on the morning of the next day we went on board a boat and sailed for Liverpool, arriving there the same day."

(Following the record of grandfather as translated by my father and placed in the beginning of his Record Book, now in my possession, my father begins the narrative as follows:)

"Now I shall write a little.

Robert D. Roberts.

"Logan, Utah January 2nd, 1861
"I shall give a little of our history beginning with the old country and up to the present time as correctly as my memory will serve me.

"We started from Bethania, Festiniog, Merionethshire, North Wales, on the 9th of April, 1856, arriving in Liverpool on the 10th. On the 19th we went into the ship named "Samuel Curling" which was, on the 20th to start her journey across the Atlantic Ocean. This journey was very rough, the sea was rising like mountains and tossing the ship in every way. On May 24th we arrived in Boston on the continent of America." (R.Rec.)

(From a manuscript written by my father, Robert D. Roberts, is the following:)

"The "S. Curling" that we crossed the ocean in was a merchant sailing vessel. The sides of the vessel were only about five to eight feet above the water. We had very rough weather during the voyage. At first the sea was calm but it turned very rough.

Sometimes we would think we were in the bottom of the sea and the waves, mountains high on all sides. But soon we would find ourselves on top of the mountain just out of a deep gorge or valley with waves tossing all around us and before were aware we would be down in the bottom of a deep gorge again. I went on deck one day alone when the ship was rolling fearfully. I had a bucket in my hand. The ship rolled on its side and I was thrown violently against the rail on the side of the ship—the bucket between me and the rail and I was nearly thrown overboard into the sea. Rough though the sea was I was not seasick during the voyage. The other members of the family were, for a time, not able to get out of their berths." (R.MS.)

There was a notice in the Millenial Star, Vol. 18, p. 542, under the caption L.D.S. Emigration Report from Nov. 30th, 1855 to July 6th, 1856, "The passengers of the ship "S. Curling" which sailed from Liverpool April 19th, 1856, bound for Boston, 428 were under the 'Perpetual Emigration Fund' and 279 were 'Ordinary' passengers. (M.S. 18-542)

From the book, "Emmigration, 1855-1856-#1045 (H.O.)

"Ship 'S. Curling' of 1898 tons Register, S. Curling master, for Boston, Franklin D. Richards, Agent."

Under names, ages and addresses: "David Roberts, 41, Quarry-man; Catherine Roberts, 48, wife; Robert 18, quarry man; Thomas 15, slate quarry man; Daniel 13; Ann 11; Elizabeth 9; and Jane 6; (Address) Dol-y-garreg ddu Festiniog, Meirionethshire; Country, Wales; No. of Notification, 126; Acknowledgement of Notification, April 1, 1856; Steerage; Deposit L 40-0-0; Balance L-14-0-0; Total L 54-0-0; No of Ticket, 146: P. E. Fund.

(The address given above "Dol-y-garreg ddu" is not the place they last left, but "Bethenia" was the last home in Wales. Both were in Festiniog. The reason for the difference is no doubt due to their having begun payments to the Perpetual Emigration Fund for their transportation to Zion whil they were living at "Dol-y-garreg-ddu" and the general Church Office at Liverpool did not change it.)

(Persons named "Roberts" on S. Curling, besides grandfather and his family were as follows: John Roberts, 32, Carmarthanshire; John Roberts, 32, shopkeeper, and wife Mary, 34, and children, Elizabeth 8, William 5 and Robert 3, Address L. D. Saint Rhydcyffymair W. Tan-y-Bwlch, Llanfrothan, Meirionethshire (Grandfather's brother and family); David Roberts, 29, Weaver, Monedray, Mallwyd, Meirionethshire; David Roberts, 45, Ironer, wife Mary, 31, and 5 children of Swansea; Eleanor Roberts, 23, Eliza Roberts, 21, spinsters, address Evan S. Morgan, Pontref, Berw, Anglesea; Robert Roberts, 18 quarryman, Monktou Pembrokeshire; John D. Roberts, 31, miner, wife 33, son 7, Tredegar, Mounothshire; David Roberts 29, weaver, Susannah, 19, spinster, Aberystwith.)

After the listing of the names, there is a recapitulation as follows:

"Recapitulation"

Countries	Adults	Children	Infants	Totals	
England	121	26	2	149	3.7
Scotland	1	. 0	0		
Ireland	22	. 0	2	28	
Wales	426	79	23	528	
America	1	0	0	is a got 1 - rock	
Totals	571	109	27	707	
Class	Adults over 8	Children	over 1 yr.	Infants under 1 yr.	Total
P. E. Fund	357	5	9	12	428
Ordinary	210	5		15	275
Totals	567	, 10	9	27	703
Elder Dan Jones, P Cooks; Edward Midd	resident of the leton, Steward	Company; Da	vid Davis an	d Joseph Sawyer,	4

707

Passage: Adults, L5-0-0; Children L-4-10-0; Infants L0-10-0; Total L3339-0-0; Sailing April 19th, 1856 for Boston."

"Our evenings, after meetings until bed time were spent in singing the songs of Zion; after which the men retired on deck, while the females retired to a better place."

"Sundays, at 10 A.M., I have enjoyed myself much in council with the presiding Elders, where undisturbed union has always reigned. At 2 P. M. we held public meetings on deck, where we had captain and crew among the audience. The sisters, especially through the various wards, being ever preaching their favorite topic—the celestial order of marriage—it was deemed ungenerous in the Elders not to help them in such a laudable undertaking. Consequently according to previous announcement, myself and councilors volunteered our services to help them, and did our best for a couple of hours, the two last Sundays; in return we received the thanks of the sisters for doing it so much better, they say, than they could do it themselves.

"At 8 P.M. the bugle again called to sacrament meetings in the wards, when many could not refrain from testifying to the goodness of God and their love of "Mormonism," Tuesday and Thursday evenings, prayer meetings convened in the wards.

"Thus, from day to day, blow high, blow low, in the bonds of love and union, whether English, Irish or Britons (of the latter we had about 560) has this noble band of Zion's pilgrims served their God, on the wide ocean, nor do I believe that any people could do better, under the circumstances, than they have done.

"In the cooking department, where I have seen in the experience of years, others, whose God is their belly, have a bone of contention, in every kettle and fight with bones, kettles, and pans, these quiet and self-denying people have sanctified even the galley—the seat of war—with their harmony. Two wards at a time have half an hour for cooking breakfast, three quarters for dinner and half an hour for supper, reversing alternately and the intervals between meals for baking, etc. This dispenses with the throng around the galley, and each knew his turn by seeing the number of his ward over the door."

"The health of the passengers, although good, in the main, considering the weather, has not been without grevious exceptions. I regret to say that, notwithstanding myself, counsellors and others devected all our time to nourish the sick, especially the old, and the mothers of infants, by preserves, soups, sago, arrowroot, and all the assorted stock you furnished, owing to the lack of energy in some to contend with and overcome sea-sickness, by coming to the air, themselves and babes suffered much, six of the latter died, namely, Joseph J. Davies, son of George W. Davies of Cardiff, ared one year and five months, of inflamation of the lungs on the 28th of April; Hyrum Bassett, son of John Bassett of Wales the 29th of April aged ten months of inflamation of the lungs; Joseph Thomas, son of William Thomas, of Milfordhaven on the 8th of May aged nine months and five days; Parley R. Lewis, son of John Lewis of Tredegar, of cancer in the breast, aged seven months on the 8th of May, John Davies, son of Evan D. Davies of Glamorganshire, of consumption, on the 17th of May; and Joseph Price, son of John Price of Pembrokeshire, May 21st of consumption, aged twelve months. Three of the former, however, were so weakly, that the doctor said while inspecting them at Liverpool, they would not live ten days. Mothers might prolong the lives of their babes, did they kept them half the time on deck in the fresh air, but they kept them smothered up in their arms in the blankets inhaling each other's breath. Gwing principally to this, the chicken-pox broke out among the children, and despite all efforts to check its progress, in which the doctor of the ship and captain Curling distinguished themselves, it spread throughout the whole ship, yet, by steady porseverence, and the blessings of God upon the ordinance of His Gospel, it has not proved fatal, but by this time all have either recovered or are recovering.

"To change the topic from our decrease to our increase, I have the pleasure of saying, that our company has been augmented by the inauguration of two little cherubs from the spirit world, who are already the favorites of all, and all say, they must come to Zion with us. They would have one called Dan Curling Dee, son of Thomas Dee, Llanelly, Wales. The other is called Claudia Curling Reynolds, daughter of brother Reynolds of England; mothers and babes are doing well, and the former say they would come a long way again to be rocked in so easy a cradle with their infants, especially so, as to bequeath upon their infants the rights of cosmopolites or citizens of the world. We are kept on alert, by the signs, waiting for Neptune in his carriage to hring us some more sea-born Mormons.

"But hark! What means the tumultuous throng of hasty feet that press along? The word is passed-Land oh! I cannot stay, I must go see it too. Well it is sure enough, the grey old Cape Cod, some dozen miles to the windward; passengers, old and young, lame, maimed, hald and blind, shouting out: 'There it is! There it is!

REPORT OF CAPT. DAN JONES, PRESIDENT

(The Millenial Star of July 5th, 1856, Vol. 18, Page 427, publishes a letter from Captain Dan Jones, President of the Company, the same Captain Dan Jones who went to Carthage with the Prophet Joseph Smith and others in June, 1844, which was written at sea and describes the voyage of the ship S. Curling on this very memorable voyage which was made by grandfather and his family with others. By reason of so little having been heretofore given regarding it, and in consideration of the importance of it to the family, I am reproducing the most of it. It is a very valuable contribution to the family history.)

"Boston, Ship S. Curling, May 21, 1856

"President Richards:

"My Dear Brother: While the passengers are on tip-toe stretching their necks over the bow of the ship watching for Cape Cod to raise his hoary head above the blue lip of the ocean, I, tho no less anxious than they to see the long-looked-for welcomer of all pil-grims to "the land of the free and the home of the brave", retire to my cabin to inform you of some of the incidents of the voyage.

"In a few hours after I was loosed from your parting grip, and that of the other faithful and highly esteemed brethren at your office door on April 9th, which parting has not yet been or will be for some time, forgotten, I found myself mustering the passengers on board the S. Curling, in the open sea, being towed out by the steamer, all this over, to the astonishment of the inspecting officers, in less time, and with less trouble, they said, than they had ever had with any other ship; and after the tug had taken our worthy brother Daniels and other faithful escorts back home, (Liverpool) I availed myself of the first opportunity to organize the passengers."

"Having conversed with my councilors, J. Oakley and D. Grant, and some dozen presiding elders, Bro. Birmingham was chosen secretary. The ship was divided into 11 wards and suitable presidents appointed to each, whose duties, altho defined to them emphatically, would only be a repetition to you of what you have often heard.

"For the first three days gentle breezes and tides wafted us to Cape Clear; four days more of strong northeast wind hurried us at the rate of 12 or more knots per hour to the westward, which had so flattered us with a speedy passage that it took two weeks of adverse winds to erase it from our minds. During this time the S. Curling, though called a mammoth of her species, with her seven hundred passengers and luggage, crew and withal two thousand tons of iron in her bowels, rocked like a crow's nest on a lone sapling in the gale, nor paid deference to saint more than to sinner, all in turn. Amidst the wreck of berths wholesale, the passengers grappled to be uppermost which position was no sooner gained than they were again reversed with beds uppermost. Of course pots, pans, kettles and everything that could make a noise joined as usual in the music and medley dance. Upon the deck, also, where we enticed, helped, carried or hoisted all we could, true affection bound them in heaps or piles to each other, all had one leg too short or too long every step, but amid such a throng 'twas as difficult for one to fall alone as it would be for a ten pin to fall alone amidst its tottering throng; and here before they learned to walk alone all felt the power of the adage "Once a man and twice a child". More than once in the meantime the power of the Priesthood curbed the fury of old Boreas who, as soon as the bits were out of his mouth like a prancing steed, again would snort in the gale, requiring all the faith on board to rein him in until at length a certain few in an indescribable circle, fettered him, and ever since stubborn old Boreas has been more tractable to his riders, and promises to contine so until he lands them."

Notwithstanding the roughness of this wintry passage, we continued to be quite a devotional people. At 5 A.M. each day the bugle called the men out to clean their wards and then to retire on deck while the ladies were dressing for morning prayers at a quarter to six o'clock. At dusk the bugle called all hands to prayer again, by wards, and it pleased me much to see, by the almost universal willingness to go below, that the call was duly appreciated, nor was the scene less interesting to see seven hundred saints on their way to Zion, pent up in so small a space, all bow the knee, and with their hearty "Amen" lift their hearts in aspirations of praise to Him who deserves our all. Instructions suitable to the circumstances were freely given, at such times, by the presiding Elders; and to their praise be it said, were as freely received and promptly carried out.

passengers to remain on board the ship till Monday, the 26th of May, when the journey was continued to Iowa City." (Millennial Star, Vol. 18, Pages 283, 426, 542. Deseret News, Vol. 6, page 160.)

(From a manuscript written by my father, Robert D. Roberts, I copied the interesting item following:)

"Three of father's old companions in Wales who had migrated to the slate quarries in the State of Vermont came to the camp at Iowa City to get him to go to the quarries in Vermont with them to work, offering him good wages and steady work if he would go with them. He said "No". He knew that Joseph Smith was a prophet of God and he was going to Utah to share with the Saints of God in prosperity or adversity as it might come." (R. MS.)

J.H. 18 June, 1856. "On the eighteenth of June, Daniel Spencer organized another company near Iowa City numbering about three hundred passengers, principally from Wales, who accompanied Elder Dan Jones and crossed the Atlantic in the ship 'Samuel Curling'. Elder Edward Bunker was appointed to take charge of them, assisted by David Grant, George W. Davis and John Parry as Captains of hundreds. This company rolled out from the camp ground near Iowa City on the twenty-third of June and arrived in Florence on the 19th day of July. There the emigrants tarried a few days to repair their hand carts and take a fresh supply of provisions, etc; on the 30th of July they set out for their long journey across the plains. One month later (on the 30th of August) they passed Scott's Bluffs, and finally arrived safe and well in Salt Lake City, on the second of October. (Millennial Star, Vol. 18, pages 489, 638, 767; Deseret News Vol. 6, page 245)

PREPARING FOR THE MARCH OVER THE PLAINS

(Millennial Star, Vol. 18, Page 489, from letter of Daniel Spencer, L.D.S. camp near Iowa City, Iowa, June 22, 1856, to Pres. Franklin D. Richards, records:)

"Much credit is due, not only to the brethren in charge of the companies, but to the native Presidents of conferences, who emulated each other in setting an example of putting in practice the theories they had taught their flocks in their fields of labor in their own country. The remainder of the 'S. Curlings' company of Fund passengers will leave tomorrow numbering about 320 souls. They are organized with Elder Edward Bunker as their Captain, assisted by Elders David Grant, John Parry and George W. Davis, to fit out these companies Brothers Grant and Kimball succeeded in purchasing in the vicinity of Weston, a few cattle and mules, which including traveling expenses, average nearly \$85.00 per yoke of oxen, and \$120 per head for mules. Since then cattle have lowered some in value and Brothers Van Cott and Grant have purchased about sufficient to fit out the independent hand-cart and ordinary dependent companies at an average of from \$38.00 to \$65.00 per yoke, cows will cost from \$15.00 to \$18.00 each. These will be furnished at the Bluffs with the through fit-out.

"Brother George has also purchased and brought in 16 head of mules at \$110.00, which, with seven or eight which Bro. Van Cott has got, will make sufficient for a mule team to each 500 of the Fund companies. The health of the camp is unusually good this season" (M.S. 18-489)

(Millential Star, Vol. 18, page 637 prints a letter from J. H. Latey to Eider J. Taylor from Florence, Nebraska Territory, August 14, 1856, which contains matter of interest in a general way. He speaks of the first and second companies of hand carts under the care of Captains Edmund Ellsworth and Daniel D. McArthur and says:)

"Arrived in Camp on the 17th day of July, in fine health and spirits, singing as they came along, Elder J. D. T. McAllister's noted hand-cart song--"some must push and sum must pull, etc." One would not think that they had come from Iowa City, a long and rough journey of from 275 to 300 miles, except by their dust-stained garments and sunburned faces. My heart is gladdened as I write this, for methinks I see their merry countenances and bouyant step, and the strains of the hand-cart song, seem ringing in my ears like sweet music heart at eventide or in a dream. In giving you this description of the feelings of the first companies, I give you in effect the feelings of the whole. This is the bright side of the picture: (M.S. 18-637) (The third company under the leadership of Captain Edward Bunker were nearly all Welshmen; they arrived at Florence on the 19th of July and set out on their journey across the plains on the thirtieth.)

(The following material is inserted at this point because it contains the instructions issued to the Saints regarding the use of hand carts for crossing the plains.)

THE GENERAL CALL

The general published instructions and information for all who contemplated going from Briton to Zion in 1856 were as follows:

"1856--Church Emigration--From Europe. In the 13th General Epistle of the First Presidency dated Salt Lake City, October 29, 1855, the following instructions were given: "Let all the saints who can, gather up for Zion, and come while the way is open before them; let the poor also come, whether they receive or not from the P.E. Fund; let them come on foot, with hand carts or wheel-barrows; let them gird up their loins and walk through, and nothing shall hinder or stay them.

"In regard to the foreign emigration another year, let them pursue the northern route to Boston, New York or Philadelphia, and land at Iowa City or the terminus of the railroad; there let them be provided with hand carts on which to draw their provisions and clothing; then walk and draw them, thereby saving the immense cost every year for teams and outfits for crossing the plains.

"We are sanguine that such a train will out travel any ox teem that can be started. They should have a few good cows to furnish milk, and a few beef cattle to drive and butcher as they may need. In this way the expense, risk, loss and perplexity of teams will be oviated and the saints will more effectually escape the scenes of distress, anguish and death which have often laid so many of our brethren and sisters in the dust.

MWe propose sending men of faith and experience with some suitable instructions to some proper outfitting point, to carry into effect the above suggestions; let the saints, therefore who intend to emmigrate the ensuing year, understand that they are expected to walk and draw their luggage across the plains and that they will be assisted by the Funds in no other way." (M.S. Vol. 18-54) C.E. Vol. 2-1856)"

GENERAL INSTRUCTIONS

In the Millennial Star of February 23, 1856, was published a lengthy circular about the emigration of 1856. It stated that Iowa City had been selected as the outfitting place for the plains, to which point all the emigrants from Europe, both P.E. Fund emigrants and those going through with their own ox-teams, should be forwarded from the port of debarkation on the northern route; and via Chicago and Rock Island R. R. the P. E. Fund emigrant," said the circular, "will use hand carts in crossing the plains in which they will convey their provisions, tents and necessary luggage. There will of course be means provided for the conveyance of the aged, infirm and those unable from any cause to walk The saints may all rest satisfied that their interest and comfort will be consulted in the best possible manner by those men who will be charged with instructions direct from our beloved Prophet Brother Brigham The Saints who go in the hand-cart companies need not expect to take any chests; trunks excepting the tin trunks mentioned in the circular -- or boxes across the plains with them, because, if strong enough for the trip they would be too cumbersome and heavy, and if made sufficiently light they would soon be broken to pieces. Therefore it is not necessary to take any from this country, only such as they need in crossing the sea and those they should expect to dispose of, or finally abandon The first two hundred miles of the journey from Iowa City will be through a settled grain-growing country, where it is expected that supplies and provisions can be obtained without the labor of hauling them any considerable distance. By traveling this distance with the carts lightly loaded, the saints will have an excellent opportunity of becoming accustomed to camp life, and walking and thereby be better prepared for starting out on the plains." The circular further stated that the P.E. Fund price for hand-cart emigrants would be 9 pounds sterling for each person over one year old; for those under that age half that amount." (Millenial Star, Vol XVIII, p. 122).

(The following interesting note is taken from a slip of paper found among the writings of my father, Robert D. Roberts:)

"Our first day's journey with the hand carts was three miles. Very early in the evening it started to storm - thunder and lightning and rain in torrents came down upon us. We came to a very nice little spot at the edge of a creek and camped. The wind came on and blew so hard that we had to cling to our tent poles to keep our tents

There are houses and trees and men walking. Some wish for wings to fly to it, yet they have to wait for them to grow.

"It affords me much pleasure to say, that my gratitude to you is still increased, commensurate with the able and efficient aid I have received, in all things, from the good men you gave me to be my Councillors--ever ready, always willing and one in all things. I cannot speak too highly of them; nor will the services they have rendered to this people be soon forgotten.

"The conduct of Captain Curling has demanded our praise; generous, courteous, and philanthropic, he has shared his commiseration indiscriminately among the greatest sufferers, and all have received comforts from his liberal hand. He has vouchsafed to us the freedom of his commodations and splendid ship, fore and aft, both in our devotions as well as our amusements and recreations, for which, as well as for his gentlemanly, humans and parental conduct, the Saints in public meeting assembled, of all people first and foremost to appreciate and reciprocate favors, were pleased with the priviliges given them, to express, with an uplifted hand, their gratitude to him; and many are the invocations for their Father to repay him with the blessings he merits. As for myself, we have spun yarns together for hours, as we paced the quarter deck eagerly scrutinizing the horizon, lest a treacherous squall should take us unawares, and disturb the repose of the sleepers below. At home among the stars, born in a storm, cradled on the ocean, few things escaped his eagle eye, with such a one, hours have I spent with a pleasure known only to weather beaten old tars. May he moor his barque, yes his fleet in Zion's snug harbour, ere the equinoctial gales of life beset him.

"I ought to further add, that the provisions you furnished were of a superior quality, and so abundant that few drew their rations. You would be reminded, by the meat, etc., which was hung up to the deck below, of a huge butcher's shop, and sometimes, when the overstrained cords gave way beneath the ponderous mass, some felt the strength and hardness of bones, which did not, luckily, however, prove fatal.

"Boston, May 25th. On the 22nd the pilot boarded us; light winds off shore kept us off until daylight of the 23rd when the tug Enoch Train came alongside and towed us to Quarantine Ground. In a few hours the Inspectors came aboard, welcomed by the spontaneous three cheers of 700 people, and strange as it may seem, called the names of all, and passed them, in less than one hour and a half, without any further complaint than that, I was taking all the handsome ladies to Utah. The passengers were all remarkably clean, as well as the ship, which commanded the admiration of all. In proof of the latter I would say, that I had made a wager with Captain Curling, upon leaving Liverpool, that the lower decks would be whiter than his cabin floor, and the Quarantine Doctor decided in my favor.

"Noon we moored alongside the wharf, and had the great pleasure of meeting my worthy friend, N. H. Felt, whose judicious counsels I had learned to appreciate before, while taking a company through St. Louis, but now more welcome than ever.

"24th, Concluded a contract with the Railway, to take about 400 to Iowa City direct, fare \$11.00 under 14 half-fare, and under 6 free with 100 lbs. of baggage free; \$3.50 per cwt. for freight; to leave Monday, 11 A.M. Got the privilege from our ever kind Captain Curling to remain on board until that time. Sent all luggage except bedding up to the station in safety and without aid of either Mates, loafers, or any but ourselves. Our arrival created quite an excitement through the City, and the wharf is thronged with inquisitives and astonished spectators, including, reverends, ladies, officials, and editors. A delegation from the tract society waited on me, petitioning the privilege of distributing testaments, tracts, etc., to enlighten the benighted Mormons, and they were as much astonished as pleased when informed that their charity was highly appreciated, and that they were at perfect liberty to say or introduce anything they pleased, to any and all of the passengers - that we could investigate, and if they could decoy any away from Mormonism, I would thank them for it, and be glad to get rid of them. They gazed wildly when informed that these peoples' actions were predicated upon actual knowledge, by the revelations of God to each for himself, and not upon mere belief. I informed them that if they would pronounce in their churches, and attend tomorrow on the wharf at 11 A.M. and 5 P.M., I would endeavor to tell them what Mormonism really is, and invited all the Bostonians to come and hear our own representations of ourselves, which seemed to please them much, and by all prospects there will be a good turn out. May the Spirit of Mormonism manifest its wonted power for their good.

I have been treated very respectfully, even courteously, by your consignee,

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officials of the city and government, and, in fact, without exception and even after critical examination on principle, have been highly complimented. Thank the Lord that Mormonism is looking and marching upwards through the snares of darkness with which hireling priests and editors have endeavored to ensnare it.

"I am endeavoring to dispose of the surplus provisions to the best advantage, but have not as yet had an offer to my mind.

"Having said so much hurridly, brother Franklin, and being called upon by an assembled throng to preach for them, I bid you and the beloved brethren in the office adieu, praying the Lord to bless you with health, influence unbounded, and all your hearts desires in time and eternity, and beg to remain as ever,

" Truly your brother in the Gospel,

"D. Jones"

(I feel thankful for the above letter of Captain Dan Jones, the president of the Company in which grandfather and his family came across the ocean, on the ship "Samuel Curling." I have very much desired a true word picture of that journey for our family history. It makes it much more complete and we can better appreciate their situation. This letter enables us to enter into the ocean voyage with them. It is faith promoting and makes us feel more appreciative of them by reason of their sacrifices and devotion.)

ttional interesting facts from Millenial Star, Vol. 18, page 283.)

"In addition to the Presidency of the company were the following ex-Presidents of conferences: William Woodard, Fresident of Dorsetshire, Job Welling of the Southampton, Thomas D. Giles of the Momouthsire, John Parry of the Denbighshire, John Price of the South Pembrokeshire, Thomas Morgan of the Brecknockshire, William Lewis of the Dyffryn Conway and Anglesea, Thomas Jenkins of the Carmarthoushire, and Thomas D. Evans of the North Pembrokeshire Conferences. Elders John McDonald and William Butler from the Valley, who have for a long time labored faityfully in this country, also sailed with this company.

"President (Dan Jones) has, during his mission in Wales, succeeded in emigrating about 1400 of the saints from the Principality, of whom about 550 accompany him on the S. Curling." (M. S. 18-283)

From Book entitled "Church Emigration", Dated"1856" are some additional facts as follows:

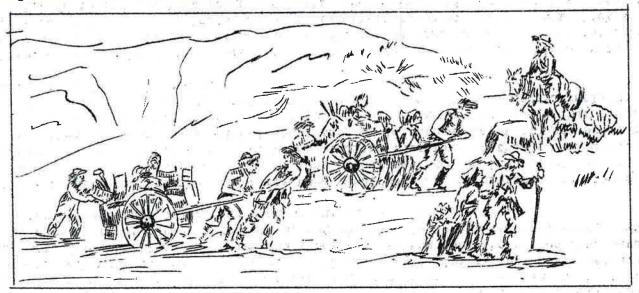
"Ninety-Fourth Company--Samuel Curling. 707 Souls. The ship Samuel Curling cleared the port of Liverpool on the 19th of April and sailed for Boston the following day with seven hundred and seven British Saints on board, under the Presidency of Elders Dan Jones, John Oakley and David Grant. There were quite a number of Elders who had labored in the Ministry in Great Britain including William Woodard (Utah Elder) Job Welling, Thomas D.Giles, John Parry, John Price, Thomas Morgan, Williams Lewis, Thomas Jenkins and Thomas D. Evans; also John McDonald, a Utah Elder, sailed with the company. About five hundred and fifty of the emigrating Saints were from Wales. As soon as the ship was fairly under way the usual organization was effected. Several severe storms were encountered, and on several occasions the brethren assembled for prayers and curbed the fury of the winds and waves by the power of the Holy Priesthood. During the passage six children died, and two were born. One of the little arrival was named Dan Curling Dee, and the other Claudia Curling Reynolds, in honor of Dan Jones, the President of the company, and the ship.

"On the twenty-third of May the Samuel Curling was towed to quarantine ground at Boston. In a few hours the inspectors came on board, welcomed by the spontaneous three cheers of seven hundred people, "and strange as it may seem," writes Elder Dan Jones, "called the names of all and passed them in less than one hour and a half without any further complaint than that, I was taking all the handsome ladies to Utah. The passengers were all remarkably clean, as well as the ship, which commanded the admiration of all. In proof of the latter I would say, that I had made a wager with Captain Curling, upon leaving Liverpool, that the lower decks would be whiter than his cabin floor, and the quarantine doctor decided in my favor."

"On the twenty-fourth of May, President Jones contracted with the railroad officials to take about four hundred of the passengers to Iowa City for \$11.00 per adult over 14 years old, children half price. The kind-hearted Captain allowed the

from blowing away. Very soon we found ourselves almost knee deep in water. We were drenched with water -- bedding and everything was wet and we got no rest that night. The storm cleared by morning and we had to stay in camp next day to dry our clothing and bedding as there was not a dry rag in camp." (R. MS.) (It was quite a trying introduction to the plains journey.)

(The Descret News, Vol. 6, page 160, July 23, 1856, contains a list of the names of the passengers of the ship S. Curling bound for Boston. In the list are the names "from Wales" David Roberts, wife and 5 children.—There were six children. The same is repeated. Also "John Roberts, wife and 3 children.")



A DESCRIPTION OF A HAND-CART JOURNEY

(The first company of handcarts arrived in Salt Lake City on Sept. 26th, 1856 under Captain Edmond Ellsworth. On the 28th a meeting was held in the Bowery there at which Captain Ellsworth gave a report of his foreign mission and of the hand-cart journey, in a general way. It is very interesting and presents a picture which is true, generally of the journeys of all of the hand-cart companies except those which were very late and were caught in the snow and cold weather. Inasmuch as it is impossible to secure a log of the Captain Edward Bunker Company's journey, I consider it advisable to copy the most of the report so that our family may get a picture as far as possible of that remarkable event in the lives of our fathers and mothers. It is recorded in Deseret News, Vol. 6, page 243. On this occasion, Elder Edmond Ellsworth gave a brief report of his mission to Britain and then he reports the journey across the plains, saying:)

"Long before any communication came in writing from President Young to the old Country, calling upon me to lead a hand-cart company across the plains, I dreamed that I was in company with him and that he expressed a wish to have Israel gathered, and looked upon them as I did, in their scattered forlorn condition, groaning and mourning to be gathered to enjoy the blessings you enjoy, and to hear the Prophets' voices.

"He expressed to me in the dream, his full conviction that he could take a company of saints, men, women and children, from the old country, bring them to the frontiers on the Missouri River, there fit them out with hand-carts and lead them across the plains; and that in traveling in such a manner the principle of life would be increased among them, and health and strength would be given them on such a journey, more so than if they rode in wagons; and when they arrived in the valleys they would be better prepared to enter into the duties of saints.

"He further said, 'The powers of the wicked would be exerted against me, and the force of the elements would be combined to over-throw me, as was the case with the companies which first left Nauvoo; and asked, 'Can you be faithful before God, and lead your brethren home to Zion by means of hand-carts.'

"In the commencement of the conversation in the dream, I looked upon the enterprise as great and perilous, one that would, perhaps, cost the brethren their lives, but when he had finished his spirit filled my whole system; the Spirit of the Lord was upon me and I said, 'If am called upon to do this work, in the name of Israel's God I will do it, and that was my answer to him.

"I began to preach, more and more, the gathering of the saints; and told them ere

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long the Lord would opon up a way whereby thousands of the saints would be gathered home to enjoy the blessings of the kingdom of God with his people."

"I encouraged them to believe that with hand-carts they could cross the plains; and although their means were limited, it only needed a few pounds, coupled with economy to enable them to thread their way to some point on the banks of the Missouri, where they could kill wild game and live on it, as did Lehi of old, while they were preparing their hand-carts to cross the plains."

"This seemed to inspire the feelings of the people, and they said, 'Let us go, if we have to carry our packs on our backs. If it were not for those great waters that roll between us and promised land, how soon would we start and be with Brother Brigham and those blessed saints in the mountains.' These are the feelings that fill the bosoms of the saints in that country."

"Soon after a letter came from Pres. Brigham Young wishing the hand-cart enterprise to commence this season. My heart was in the enterprise, and I showed the saints that if it was a hard journey, they were called upon to pass through, and even should they lay down their bodies in the earth before they arrived in Great Salt Lake City, it was better to do so than to wear out their bodies in the old countries; and so the Saints, in that country feel now."

"Concerning the prosperity of the first hand-cart expedition, I would like to have it understood what kind of people have been called forth this season to embark in this great undertaking. A single explanation will show the difference between the people that this season came forth and those that may emigrate another season in the same way."

"Bro. Franklin was instructed to call upon the old soldiers, the halt, maimed, weak and infirm, and not upon those who were particularly young and strong, but upon the old soldiers. (Voice 'Those of 19 years standing in the Church').

"This counsel called forth all the old men and women, the cripples and infirm, those that had borne the burden of sustaining the Church from the first, in the old country."

"With this kind of a company we came from England to Iowa City, probably a distance from this place of 1300 miles, or upwards. There was our first place of out-fit for the plains; and there again I received my appointment to lead the first company of hand carts across the plains."

"Again, had the making of our hand-carts been directed by the wisdom of our President here, or could the work there have been superintended by men of more experience, with time to have attended strictly to seeing that the carts were made in the best proportions and of good substantial timber, much labor on the plains might have been avoided; in fact, I presume that one third the labor we have had could have been thus saved. Our hand carts were of a poor description, but they had to be experimented upon, and the experiment made this season has been at our expense".

"At Iowa City, before the hand-carts were ready some of the brethren and sisters began to despair of ever accomplishing so long a journey; and the inhabitants of the surrounding country offered them great wages, telling them that if they remained there and served them, one year, that without doubt they could earn a good team and wagon, and a cow or two, and then they could cross the plains with comparative ease. This had its effect upon some few at Iowa City and there were a few who had to be considerably persuaded to start from that place."

"Bro. Spencer felt that he especially wanted those to go who had, this season, started from the old country to cross the plains, and encouraged us to go on; but I have found, since that time, that those who were dissatisfied and wished to remain back were continually faltering and that it was of little use to say anything to them to encourage them; for when greater inducements, as they thought, were offered to them along the road in Iowa, a distance of 300 miles through sand hills and heavy roads, several families left the company in order to get rich and come on another year."

"But the saints who started from the old country with the Kingdom of God at heart wanted to come here and assist in building up that Kingdom and see the glory of God and

the prophets of the Lord and receive instructions from their lips."

"It was hard to induce them to step off the track, and although the weather was boisterous and uncomfortable, and the roads heavy they felt willing to continue; and when sickly and fatigued and ready to faint by the way, if asked whether they wanted to go back would say "No let us go to the Valley, or go on as far as we can muster strength."

"And, as it had been represented to me in the dream, as it had been predicted to me by the Spirit of Brigham, the powers of the destroyer were strongly exercised against the faithful little band that was with me gathering to these valleys."

"I found that the adversary of souls was using his influence and doing his best, with sickness, weakness and fatigue, breaking down the carts, etc., to discourage the faithful and sink their spirits."

"I felt that unless I had power with God and with Brigham, and could claim their faith and call to my aid their energies to enable me to encourage the spirits of the people, they would sink and the expedition would fail."

"But I thank God that we had the blessing of the Lord upon us, and the spirits of the people were buoyed up to go along just about enough every day, and to commence the journey on the morrow."

"Nobody had any faith to give away to their neighbor, there was no energy to spare, but there was just enough to keep along in the journey."

"The Lord has been with us; and from time to time, when I found sickness rather gaining upon the people, I called upon them to exercise faith in God, and to claim the blessings promised to them by Brigham and the servants of the Lord in the Mountains, and by Bro. Spencer at the place of outfit, who promised them that if they were sick and would look up and have faith in Him, and call upon the servants of the Lord to administer to them, although dying they should live, although sick they should be healed."

"I regret that there was a wagon in our company, for I realized that wagons had a tendency to destroy the faith of our brethern and sisters; for if they were sick a little they felt they could get into the wagons."

"I am persuaded that if there had been no wagons for such people, there would have been no sick, or weak, but that their faith would have been strong in the name of the Lord, (Voice, 'That is true') Consequently, I have had to labor with the people incessantly to keep faith in them, to keep them away from the wagons by showing them that there was honor attached to pulling hand-carts into the Valley; by saying I have walked 1300 miles, old and decrepid as I am, with these crooked legs of mine and there is honor in that, brethren and sisters far more than in having to be carted in a wagon to the Valleys of the mountains, and thus I believe that I have stimulated those that otherwise would have gone into the wagons."

"I can say in praise of the company, that they have been faithful before God, have done what I have required of them, better than any company I have ever traveled with. I have been in a company directed by Pres. Brigham Young, but I never saw a company that were more willing to go along peaceably, without quarreling and contention, and more willing to do what they were called upon to do."

"When we came to the large streams that had to be crossed, such as the Platt, it seemed too much for human nature for men, women and children to wade through a broad stream nearly two feet deep, and some would tremble at it; but the most, as they were required, boldly entered and went through freely, not caring for the poor gentile sneaks who were watching them on the banks."

"The remarks of Pres. Young, concerning our teams having been a hinderance to us are verily true; and I believe his suggestions were; at first to provide a few mule teams to travel in company with the hand-carts for hospital purposes and also to carry some of the baggage. Had the brethren in the States been able to have accomplished this I believe that the company of hand-carts already arrived would have been in some ten or twelve days sooner."

"Some of the brethren wrote letters to their wives, immediately after starting in the hand-cart train, but I believe they have all had to bring their letters in their pockets; we have passed the ox teams, and everything that started with us. An ox train

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started ten days before us and anticipated making as speedy a passage as any such company could do, but we passed it and it is still back."

"Our ox teams started with us in the morning, but they would be from one to three hours behind us getting into camp at night, besides hat we waited for them through the day; and we have generally waited for one to three hours in the middle of the day."

"A few deaths happened in our company, but this was doubtless due mainly to the fact, as I before remarked, that it was in a great degree composed of infirm people, and many of them had been accustomed to different kinds of labor, to what they had experienced this year."

"Some had been raised to work under ground all their lives and had been subject only to that kind of exercise, and through this they had accumulated diseases and their lungs had been affected; and some were nearly dead when they left the old country; and in crossing the sea, where they had hardly exercise enough for their good, some sickened almost enough to bring them down to the grave; and all such persons when they came to where they began to breathe pure air, to breathe in a rarified atmosphere such as they had not been accustomed to, were sure to be healed and made strong, or carried out of this world."

"God has been with us; and when the people have been sick they have been administered to, in the name of the Lord, and the prayer of faith has raised the sick, many of them instantly. And when accumulated labors and cares came upon me, through administering oil and praying for the people so much. I counselled them when their strength began to fail, instead of laying down and sending for me, to ask the Lord in the name of Jesus to pour on them His Holy Spirit, and He would heal them and give them new life, energy, and strength, and so increase it upon them that they would be able to perform the journey of the day."

"And night after night, day after day, week after week, men women and children have come into camp and said that they called upon the Lord when they felt that they would be obliged to leave their hand-carts behind, and strength seemed to come upon them immediately and they were enabled to pull their carts up to the camp ground. The Lord has been with us and preserved and blessed us and our teams, and joyfully does this company come into these valleys of the mountains and I feel that no company can come into these valleys that can more deeply appreciate the blessings the people enjoy here. A few days rest will make them ready for labor and perhaps by tomorrow morning they will be better ready to begin labor than any company that can come here in wagons. And I honestly believe that could they commence labor immediately, it would be better for them than to let any great relaxation take place."

"As to the company that came with me, since I can see many of them here today, I wished with all my heart a day or two before we reached here, I had the time and opportunity offered to express to them the gratefulness of my heart for their kindness to me in the old countries, and for the way they have sustained me, and accomplished the journey over the plains and the honor they have done to themselves and me by upholding and sustaining me, I feel that I have enjoyed a singular privilege and honor in being privileged to come with this present company to this place, and should I hereafter sink down in sin and folly and go down to hell, I should feel even there, and it never could be erased from my mind, that God once raised me up to an honorable position in this life in permitting me to lead a company of Saints with hand-carts to the Valleys of the mountains; and I feel that my brethren and sisters who have come with me are honored, and they feel the honor conferred upon them by this people, who turned out in mass and welcomed us with cheers and tears of joy. We have been honored so greatly that I feel that words are inadequate to express the deep sense of gratitude that such kindness and attention have caused to flow in our bosoms. I can recommend the most of this company as being Saints of God, though some of them are not, and, I fear, never will be; but better Saints never lived than are the majority of them, and I can recommend them to our President as being willing to take hold in any form he may suggest."

"They will build up the kingdom of God, and they will prove faithful to the trust conferred upon them; and I ask the brethren that may hire them to treat them as Saints and pay them for their services that they may not lose their confidence in you. I can recommend the young women that have come in this company as good wives. They are as good a number of sisters as ever came to these valleys and in performing so hard a journey they have done nobly. Many of them have pulled the hand-carts the whole of the way, and a great portion of the jcy of the company was caused by seeing the sisters so

joyful, singing songs and hymns while they journeyed through the day.

"Brethren and sisters, I rejoice exceedingly for the privilege of being with you in the valleys of the mountains, of coming home again to be blessed with the society of my family and friends, and of having this opportunity to report to you this work in which I have been engaged. I will also say that I came home prepared to do what I may be called upon to do. I know not what it may be; but let it be to work in the canyons or preach the gospel again, I do not care for if I am called to again leave home tomorrow I am ready to go. If it is to do good, I am ready to go to the ends of the earth, for my heart is enlisted in the great work of gathering Israel, preaching the gospel, and spreading on the earth the pure principles of righteousness, that a people may be prepared for the coming and reign of the Son of God. These are my feelings, and this is about as full and faithful a report as I can make this morning. Amen."(D.N. 6-243) Reported by G. D. Watt

THE FOWER OF FAITH

(President Brigham Young made some remarks following Bro. Ellsworth. He said:)

"I wish to say to the brethren, as many as are here today who have come across the plains with hand-carts, that I feel to bless you, and you may be sure that you have my best feelings all the time.

around them, the spirit that he seemed to have to contend with and the spirit the people had to contend with, I wanted to tell one secret. While these brethren and sisters were faltering and did not know whether to stop or go along, there was faith in this Valley that bound them to that journey, and they were obliged to perform it. They could not help performing it. Who had that faith? The people here; and the spirit of the Lord was all the time prompting them and the brethren who led them. They were as many are now, they were prompted to do as they did; they could not do anything else. The brethren and sisters came across the plains because they could not stay; that is the secret of the movement. But let the devil have his will, and do you suppose any of them could have crossed the plains? No, not a person would have started. But they did start and they performed the journey.

We are doing a great many things, and Joseph did a great many things, because the spirit of the Lord prompted us to do them, as it prompted him. Joseph could not do anything else then what he did; it is the same with us all the time. The Lord prompted the hand-cart companies, all the time in the midst of all their afflictions, to prepare for and start upon their journey, and they only had faith and power for the day and on the morrow it seemed as though they certainly had to stop. But when tomorrow came they had faith and power to perform the journey of that day; and so they have been prompted day by day to this point.

"God is at the helm of this great ship and that makes me feel good. All hell may howl, and they may run up and down the earth and seek whom they may destroy, but they cannot move the faithful and pure in heart. Let those apostatize who wish to, but God will save all who are determined to be saved.

"Brethren and sisters, I bless you in the name of Jesus Christ, Amen." (D.N. 6-243)

(That blessing has been most fully realized by those emigrants who have been "determined to be saved" and who have not forgotten how they came and why they are here.)

ANOTHER STORY OF THE PLAINS JOURNEY

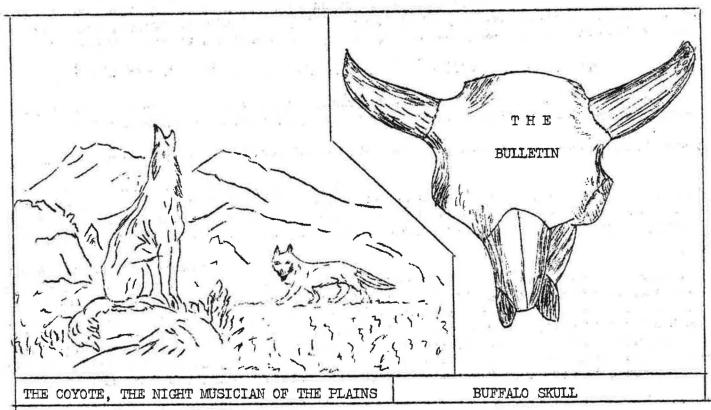
(To further explain the handcart trip of the Captain Edward Bunker Company I copy a letter from Millennial Star, Vol. 18, p. 767 by Elder D. Grant written to Bro. Wm. G. Noble in England. It is very interesting and is as follows:)

"Nebraska Territory
3rd Hand-cart Company, E. Bunker, Capt., Scott's Bluffs
50 miles east of Fort Laramie
August 30, 1856

"Dear Brother William G. Noble-- It is with pleasure that I spend a few moments in writing to you after traveling, today, twenty miles, and helping to pull a hand-cart most of the way. If you come to Utah next year, a few items of information from me may be useful to you, It is one month today since we left Florence, formerly called Winter

Quarters and we are almost five hundred miles from it. I have travelled the road three times with horses and ox teams, but never made the trip in so short a time before. We have averaged twenty miles a day for the past week, and are determined to average that or more every day until we reach Great Salt Lake City, where the prophets and apostles of our God live.

"The Saints are getting more and more of the spirit of Zion upon them as they approach nearer to it. I give it as my opinion that the saints will cross the plains with hand-carts for years to come, because of the utility of the plan, considering the circumstances by which the saints are surrounded. There are twenty persons and four hand-



carts to each tent. Each adult has seventeen and each child ten pounds of luggage which consists of bedding and wearing apparel; extra of this they haul their cooking utensils.

"The provisions are hauled in a wagon, and rationed out to the company every other day, as follows — to each adult or child per day, one pound of flour, with tea or coffee, sugar and rice. We have for the use of the company 18 cows that give milk, and have killed three fine buffaloes, and eaten as we had need. Besides that which I have enumerated we have with us beef cattle enough to last through to Utah using one of them a week. This is so healthy a country, that our appetites are very good and we send our allowances home without much trouble. There are some very old brethren and sisters that walk every day. One sister, that has walked all the way from Iowa City is seventy—three years old. There are in the company still more advanced in years, who ride in the wagons.

"If there were settlements every hundred and fifty or two hundred miles on the road, from which companies could get supplies, they could carry their provisions on their hand-carts and dispense with the provision wagons, which generally retard our progress.....

"We travel together in peace and harmony, and when we camp, we are not molested by wolves in sheeps' clothing. Elder Bunker has proved himself a father to this people, and I know that the Holy Spirit has been with and aided him in leading them all the time.

"I am happy to say that we have been united in all things since we left Iowa City, and am glad to have such a man to lead us as our Captain...... I pray God to bless you in your high and holy calling."

"Yours as ever,

D. Grant" (M. S. 18-767)

(Brother Grant's letter gives some interesting additional details, and he apparently was enjoying himself and evidently was not obliged to pull a hand-cart all of the time, but only as he cared to help others. He speaks of the beginning of the journey, only, in the above letter. The real troubles came to them when they began to climb mountains and their food supplies ran short, and the rations were bran instead of flour and not half enough of that with other provisions in proportion.)

(From a copy of a letter written to a friend some years ago my father writes:)

"We travelled on the railroad for one week to Iowa City which was the terminus of the railroad to the West at that time. We were there three weeks because the handcarts were not ready for us. We had to help put them together. From here we had 1300 miles to travel on foot to go to Salt Lake City. We were three hundred in the company and had six wagons to haul our provisions and tents in. This journey proved to be very hard. One thousand miles after leaving Florence of prairies and mountains—not a white man



THE INDIAN GETS HIS BUFFALO

living there--nothing but wild beasts and savage Indians. When we were in the Black Hills we encountered a big snow-storm--we were about 450 miles from Salt Lake City, the nearest point for any supplies or shelter--and we were thinly clad. We were very cold and our rations were scant and no way to get any help. We had left most of our clothing to follow us in the wagons and our condition was serious--we were like being in the middle of the ocean--suffering and helpless. And when the snow melted we had mud and slippery roads to slow up our weary march.

"We were told that some 300 people were in our company when we left Camp Iowa. A few died on the way through hardships and 12 or 15 died from the exposure and overwork, after we arrived in Salt Lake City. Among those who died was my uncle, John Roberts.

"There was a young lady--a daughter of a man living in Dolgella who, at the request of her parents, accompanied our family to Utah. She assisted Thomas (his brother) in pulling the hand cart all the way from Iowa City to Salt Lake City. A short time after we arrived, she married Benjamin Thomas who lived in Box Elder, later called Brigham City."

(The only account of the Edward Bunker Company that I have been able to find is as follows:) J.H. Oct. 2, 1856.

"Sister Priscilla Merriman Evans, one of the emigrants who crossed the plains in Captain Edward Bunker's train, gives the following account of the journey:

"We landed in Boston in May, 1856, and then travelled in cattle cars 1300 miles to Iowa City. We remained at that place three weeks waiting for our carts to be made. While there we were offered many inducements to stay there. My husband was offered \$10.00 a day to work at his trade as an iron roller; but money was no inducement to us for we were anxious to get to Zion. We learned afterward that many who stayed in Iowa apostatized or died of Cholera. When the carts were ready we started on a 300 mile walk to Winter Quarters on the Missouri River. Many of the settlers along the road made fun of us as we walked, pulling our carts, but we did not care. The weather was fine and the roads were excellent. Although I was sick and we were all tired out at night, we thought it was a glorious way to come to Zion.

"We began our journey of 1000 miles on foot from Winter Quarters with a hand cart for each family. Some families consisted only of a man and wife, but there were also quite large families. Each hand-cart carried, as a rule, 100 pounds of flour. That had to be divided, and when that was gone, we got more from the wagons as required. At first we had a little coffee and bacon, but that was soon gone. We had no use for any cooking utensils than a frying pan. The flour we used was self-raising and we took water to mix it and baked a little cake. That was all we had to eat. After months of traveling we were put on half rations, and at one time before help came from the Valley we were without flour for 2 days. Our company consisted mostly of Welsh Saints and numbered about 300 souls. There were about a dozen in our tent, and about six who could not speak the Welsh language, myself among the number.

"In our tent there was a man with one leg, (my husband), two blind people (Thomas Giles being one of them), one man with an arm gone and a widow with five children. My husband was commissary for the company. The man with one arm went back to Wales in the spring as he had left his family there. Traveling with us were 5 mule teams to haul the tents and flour. We were allowed to bring but 17 pounds of baggage, clothing. The orders of the day were: 'If there are any sick among you not able to walk, you must pull them on your carts.' No one could ride in the wagons. The name of our captain was Edward Bunker. Sometimes a bunch of buffaloes would cross in our way and the carts would stop until they passed.

"One incident happened which came near being serious. Some Indians came to our camp on a certain occasion and my husband in a joking way told one of them that he would trade me for a pony. We thought no more about it, but the Indian came with the pony. It was no joke to him. There was no place to hide and the captain had to be called to help settle the difficulty.

"In crossing the rivers the women and children were carried over the deep places and they waded the others......

"When my husband was about 9 years old, he had the misfortune to lose his leg, and as he walked from 20 to 25 miles a day with his knee rested on a pad, it would frequently gather and break. The ordeal was very painful, but he had to press on or stay behind. One incident will show how we were fixed for grease. Some of the brethren killed a buffalo and a number of the men sat up all night to boil it in order to get some grease to grease the hand carts, but the animal was so old and tough there was not a speek of grease in him."

INCIDENTS AND COMMENTS ON THE HAND CART JOURNEY

by D. R. Roberts

During the years of my association with my father, Robert D. Roberts, he at various times, told me some things that had happened in his past life which should be recorded and preserved. I asked him on several occasions to tell me all about the journey across the great plains with the handcart company, but he would always avoid it. He did not seem to want to think about it. However, he did say at one time that he was nearer dead than alive when they arrived in Salt Lake City and that he had to be nursed back to life. That during the latter part of the journey they were rationed on bran bread and not half enough of that. At one time they were served with fresh buffalo meat which they had to eat without salt and some of them suffered from a severe dysentery which, as a result, greatly weakened them. There were portions of the way where they suffered from summer heat and from thirst until their tongues would begin to swell in their mouths. Again, other places they were chilled to the marrow with cold because of snow, frost, scant clothing and weakened bodies. When they reached the Black Hills his shoes were worn out and from there on he was barefooted. The journey began at Iowa City, Iowa, on June 23rd and ended at Salt Lake City on Oct. 2nd, 1856. It required every ounce of strength he possessed every day to pull through, and likewise with every member of their company.

Father assisted his Uncle John Roberts, who was blind, to pull his handcart all of the way. Father was young and strong, just passed his 19th birthday during the journey, and much was expected of him. At this time he said, also, "I was tired of life. I had never before felt so. Life had always been so full of hope and brightness, but now hope was gone, so severe had been the strain and I felt so near dead that if there had been a war on, anywhere on earth, and I could have enlisted on either side and gone to the front I would have gladly done so." After the arrival of the company the members were not allowed to eat fast or heartily or all they could or wanted to eat, but were rationed gradually to a natural bodily condition. To have eaten as they had done, normally, before starting the trip, would now have caused their death. In fact there were instances of death from that cause. His Uncle John Roberts died in Salt Lake City on Oct. 16th, 1856, and was buried in the cemetery there in Lot 7, Block 10, Plat F., as John Robert Roberts. It was just a few days after their arrival you will note. The cause of his

death was not from overeating after their arrival, nor from any disease, but from lack of vitality. His strength was overtaxed. He was so near worn out when he arrived that good nursing and care and rest could not restore him to his normal condition. He left a widow, viz: Mary Richards Roberts, and three children, viz: Elizabeth, William Daniel, and Robert Edward Roberts, aged 10 years, 4 years, and 8 months, respectively.

I have tried to secure a log of that journey, but have failed except for the above narrative. I appealed to the family of Captain Edward Bunker, viz: Geo. S. Bunker of Provo, Utah, for it and received only a copy of a short biography of him. I was informed that his family were as anxious for such a record as I was, and if I ever found one to let them know of it.

Many fine things have been written about the handcart pioneers but none that I have read have come anywhere near doing them justice. I feel that the poor language we have is inadequate to paint a true picture of it, or to truly describe it. If there were ever pioneers worthy the name, surely those who pulled the handcarts deserve the highest place. If there is anything in this world that justifies a feeling of price in the souls of men it is that of being an honorable and worthy descendant of a handcart pioneer of 1856. And the day will come as has been foretold by prophets when the descendants of those splendid men and women, who did that wonderful thing--who made that sacrifice, who showed such fortitude, faith and devotion and who thus passed through the death test for their convictions of the truths of heaven revealed to them, will be honored as no people in this world have been honored. And this record shell be proof of the right of the descendants of David Roberts and his family to those honors, provided they live worthy lives -- lives in keeping with the ideals and great deeds of their pioneer ancestors. J# 17

There are subjects in the experience of our loved encestors to stir the souls of the poets and writers of the family to the greatest heights. Let this record of the family, at some future time, contain such, for it is designed to be a continuing record. Writers, awake--let your souls be stirred. Contribute your songs of praise, thanksgiving and hope and let it be known. It will inspire to better lives and greater deeds. Surely their descendants can build upon a foundation so nobly and splendidly begun. Enough has been presented above to show beyond any question, that grandfather gave up his life in an effort to establish his family in the mighty work of God in this land and among this people. And his noble wife and his worthy sons and daughters, who accompanied him, have carried on, carried on, carried on. What shall our response be? I hear but one answer, "Carry on - carry on - carry on", for ours is a "noble birthright". Let us unite and help each other. We must. Our fathers and mothers set the standard. We must follow their example.

THE HONOR RECORD

(I found among some old papers kept by my father, a promisory note which reads as follows:) And her was a second A MARKET TO LEAD TO SERVICE

*******35.43

Great Salt Lake City, Oct. 2, 1856

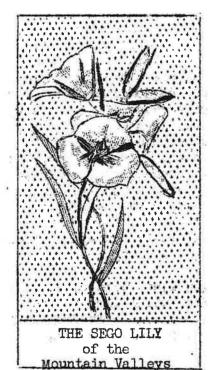
"One day after date I promise to pay to the Treasurer of the Perpetual Emigration Fund Company or bearer, the sum of Thirty-five 43/100 Dollars, value received, being the amount of immigrating expenses for the passage of the following named persons from Great Britain to Great Salt Lake City in the year 1856.

WNames

Ages

"Self, wife and 6 children "David Roberts" (Signed in Ink)

(On the back of the note are two endorsements; One on Sept. 6, 1857 showing payment of \$21.00 in cash, and later, undated, the word "paid" is written under which is a signature that I cannot make out. This note discloses some facts, namely: First, that the family came by the Perpetual Emigration Fund way and, Second, that the obligation was paid to the credit and honor of grandfather and of his family. So many emigrants coming the same way forgot their obligations to that Fund after coming to Zion. Another fact is here presented too, and that is that the above referred to note represented only a small balance of the costs for passage and that the greater part of the fare of the family had been saved and paid into the Fund before the family left Wales.)



THE BEGINNING IN ZION

(My father, R. D. Roberts, writes:)

"A few days after our arrival in Salt Lake City we moved to Farmington to make our home. Farmington is located about sixteen miles north from Salt Lake City. We first lived, at this place, in a one room adobie house and later in a one room log cabin having a dirt roof. We had a very severe struggle while here to obtain the necessaries of life, that is, food and clothing. We all labored wherever we could and as best we could to try to get a little each to help the family, but that was very little at best. However we managed to get along.

"I made an agreement with a man by the name of Erastus Bingham (Jr.) to go to Ogden which is 22 miles farther north than Farmington. I stayed with him four months (the winter of 1856-7) and then I returned to my father and mother and the family in Farmington." (R. MS.)

"The summer following (1857) I went to Brigham City, Box Elder County to work for Captain David R. Evans, who had married Aunt Gwen, my uncle Daniel's widow. I received two steers for my work.

"After coming to Farmington to live there was very little work to be had and very cold winter weather soon came on. In the summer of 1857 we were able to get some work for the family for awhile, though we earned but very little. During this time, Thomas, my brother was employed by James, and received 10 bushels of wheat and some clothing for his services. Daniel, my brother, was with Lot Smith and received a heifer for his work. Ann and Elizabeth, my sisters, were working out and my sister Jane was at home.

JOHNSTON'S ARMY

1857

"On the 24th day of July, 1857, while the people were celebrating the coming of the Pioneers into the Salt Lake Valley, word was received that the United States Government was sending an army of forty thousand soldiers to the mountains to wipe the Mormon people out of existence, or to drive them out of the country. This word was brought by two of our people who had just arrived from the East. This unwelcome news came at a time when the people were rejoicing in the thought that they were safe from persecution and were far removed from being injured and mistreated by their enemies and robbed and murdered by cruel mobs which oftentimes were led by some pretended Ministers of the Gospel of Jesus Christ, connected with some religious sect of the day.

"It seemed now that their period of peace was to be of short duration. God had spoken from the Heavens and had revealed Himself to men in this dispensation of the fullness of times when all things were to be gathered together in one great dispensation and linked together for the good of the human family. The spirit of intolerance and the powers of darkness were seeking to overcome the people who were the bearers of this message of "Peace on Earth, Good Will toward Men," and the people thru whom God was seeking to bless the human family. But God would have a tried people and it seemed that it was necessary that these persecutions should come in order to perfect the people, and furthermore, all who would win a crown must work for it.

"News of the coming of the army was a stunning blow to the people. They were more than a thousand miles from civilization and the sources of supply from which they had hopes and expected to draw. This source of supply was now being cut off and the people were extremely poor; practically without clothing to wear, or at least sufficient for bodily comfort, and not enough food to properly sustain life. But the people trusted in God and called upon Him for assistance.

"A call was issued by President Young to the able bodied men to enlist and organize in the defense of the people against the oncoming army, promising them that if they would do so and keep the commandments of God, that they would return peacefully to their homes without bloodshed. My father was one of the first to join, serving under orders of President Young and the authorities with the first company and remaining in the ranks to the last. The purpose of my father in thus joining the Mormon army and going to the front was not to oppose the United States Government or in retaliation for what that Government was doing. He knew that he had done nothing that would justify such an act

Robert David

upon the part of some of the authorities of the United States Government and he knew that the people of whom he formed a part had not done anything that was deserving of any such treatment, and he knew that the Constitution and Laws of this Country vouchsafed to the people who lived there a right to worship God according to the dictates of their own conscience, and the right to "life, liberty, and the pursuit of happiness," and in the defense of that religion, and in the defense of that liberty. And in the defense of home, which was near and dear to him and to his family and to his people, he promptly and gladly enlisted."

"The soldiers were prevented from coming into the Valley during the winter of 1857 and 1858 on account of the heavy snows of that winter and the excessive cold weather. The United States army had hoped and intended to reach the Valley and complete their murderous work before winter set in, but this they could not do. Kind providence again intervened, preventing them from accomplishing their designs. They were held at Fort Bridger during the winter, the snow being over eight feet deep in some of the valleys and considerably deeper in the mountains, and in the roads of the mountains over which they would have to travel.

"After the companies were ready for action, President Brigham Young talked to them. He said, "Brethren, keep good order, attend to your prayers and do your duty and you will whip them without firing a gun."

"Teams came around to gather supplies for the men in the service and mother went out washing and doing other work to get flour and other things needed to send to father. We all helped; everyone had to do his part and that was to do all he could do. The winter was very cold and the snow very deep. Father was there among the last to return or until the snow was so deep that the army could not come into the valleys. A few were left on guard. Father had his feet frozen and was in the house all of the balance of the winter suffering with them until late spring. He never fully recovered from that condition."

My father spent most of his time in Echo Canyon during that winter. The weather was bitter cold and father and his friends were very scantily clad and suffered severely by reason of these conditions. At one time it was reported that the soldiers were making a detour following Bear River around by Soda Springs, and my father was sent with one expedition to intercept their coming from that direction, but the Government Soldiers, not being able to make that journey, abandoned it and our company returned. (R. MS.)

THE MOVE SOUTH

1858

"In the spring of 1858 all of the people were counselled to move south, and practically all of the people with all of their belongings that they could take, started the journey toward the South; my father and his family going as far south as Clover Creek, Juab County, within 8 miles of Nephi, with mostly Farmington people. After a parley with our leaders, the soldiers came into the Valley marching eight abreast without breaking their ranks through the Streets of Salt Lake City without molesting anything or anyome, and without firing a gun. They finally camped at a place west of Utah Lake called Camp Floyd, in Cedar Valley. After this the people returned from the South again to their homes, in peace and without the shedding of blood, having been gone about three months. Father had borrowed food of William Richards for our journey south which was paid for in 1858 after we returned from the move south. Blessings came with the army, for much of their great stores of supplies and commodities which the people were in sore need of were sold and traded to the people, which was a great boon to them in their destitute condition." (R. MS.)

After the return from the South, I was hired to work for Milton Hammond and Jacob Miller cutting hay for them at Farmington and earned some wheat. Then father and myself went to Farmington Canyon to get timber to make shingles by hand. About this time mother and Thomas took sick with Mountain Fever. Father had to stay home to care for them. Then I went to Camp Floyd to look for work, but I could not get any. When I returned home father was down with the same disease and with what was called 'Black Canker". I now got some work tending masons at Farmington. I worked every day. We had a cow and as quick as I got through work I went to the "bottoms" to hunt for the Cow and bring her home and milk her. I got a little supper, and it was not very nourishing, but it stopped our hunger. Mother and Thomas were getting better, now, but Daniel. Ann and Jane came down with the disease. During the night time while they were sick I had to get up several times and wait on them and I got very little rest. When morning came I got a little breakfast, milked the cow and went to work. Father grew very much worse and when he was sure he was going to die and we were all gathered around his bed he asked us: "Are you going to stay here or will you go back to the old country?" Thomas jumped up and said, "We will stay here, father, here!" Father said, "Yes, stay here." He died on November 9, 1858 and he was buried in the Farmington Cemetery."

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Roll

THE CITIZEN

(On the 8th day of February, 1857, frandfather David Roberts, appeared before the clerk of the Third District Court of the United States for the Territory of Utah and renounced his allegiance to "Her Majesty, Queen of Great Britain and Ireland, of whom I was a subject" and declared it to be his "intention to become a citizen of the United States." The copy of this "Declaration of Intention" is signed by J. M. Cummings, Clerk, and the seal of the court is affixed. Grandfather signs his name to it "David R. Roberts" in his own hand. Evidently after coming to Utah he added the "R" to his name. This was done probably to avoid confusion because there were three others by that name on the ship "S. Curling". The copy of his "Declaration" was preserved in my father's--Robert D. Roberts--papers.)

"Father was a good honest man--truthful and upright--dealt justly with his neighbors and with all men. He paid his tithing and offerings as means came into hands. He began diligently preaching the sospel very soon after he received it, or when he received the Priesthood, and continually thereafter while in Wales, under great disadvantages and in the face of abuse and of the insults of his old neighbors and of the world. He had received the gospel with a good and an honest heart and he died in full faith of it and in the hope of a glorious reward.

"Father knew that Joseph Smith was a prophet of the living God and he was going to Utah to share with the people of God in prosperity or adversity. He knew that they were one of a City and two of a family, the choice ones of the earth-the chosen of the Lord."

"Mother was buried by father's side in the Farmington Cemetery on October 17, 1892. They have laid there, side by side, for thirty-three years. In life they were a quiet, peacable couple. I never heard any unbecoming language from either of them, nor did they have any trouble with any of their neighbors. Father would sometimes tell stories--witty stories about the Welsh, Irish or English, but I never heard him tell a vulgar story. May their rest be peaceable until the resurrection day shall bring joy and satisfaction to them, is the prayer of their son, Robert D. Roberts."

(Grandfather has given us a picture of the great poverty of his father's family and of his hard physical labors and struggles from early boyhood on and we observe that those struggles continued throughout his life. He had no opportunity for an education, though he greatly desired it and especially did he desire to become a bard or poet. Notwithstanding the great obstacles in his path he really did become a poet for there are more than forty pages of his poetical writings in his own hand in his own record book which is in my possession. I am sorry that these cannot be translated into the English.)

(Some years ago a noted Welshman, Mr. William Apmadoc, visited my home in Logan, Utah, and during the course of the visit I handed him grandfather's record book. He read several of the poems. He said that they were 'splendid', 'very fine', 'beautiful', and he requested the privilege of copying some of them, which he was granted. There is, at least, one of his poems, a hymn, in the old Welsh Latter-Day Saint Hymn Book and which was most popular with the Saints when the Gospel flourished in Wales in those early times. They sang it often in their gatherings. This fact was impressed on my soul as a boy by my mother's father and mother, Hugh and Mary Roberts of Smithfield, Utah. On many occasions thay sang it for me. Grandmother would get their old Welsh hymn book and would say to grandfather, "Come, father, let us sing for David, the hymn his grandfather (meaning my father's father) wrote." They they would sing the hymn

his grandfather (meaning my father's father) wrote." They they would sing the hymn together, pouring their whole souls into it, and before they had finished, tears would be streaming down their faces. When the song was ended grandmother would say to me. "Oh, that is beautiful, my boy, it is beautiful, and it was written by your grandfather." It impressed me very greatly in those boyhood days. I can now see and hear them, in memory, most vividly.)

(There is one of my father's cousins, a Mr. Humphery Jones, in Blaneau, Festiniog, North Wales, who is a noted poet, and he chanced upon some of grandfather's poems. Years ago he composed an epitaph, in the English language in tribute to Grandfather and sent several copies of it to the family in Utah printed on a beautiful card. It is as follows:)

"EPITAPH

Control to

"On the late Mr. David R. Roberts,

"Farmington,

"Davis County Churchyard, Utah.

"A glorious Bard of Celtic race
Was here entombed 'mid tears of grace, But his pride and name they never will fall--Like ivy they climb immortality's wall.

"Though years have passed like morning gales
Since he embarked from lovely Wales,
As a relative friend permission I arous Since he embarked from fovery wates,
As a relative friend, permission I crave,
To drop this wreath on his foreign grave."

"His nephew, 'Bryfdir'."

A REST HERE AN UNIT A SEC AND THE PERSONS

(From a manuscript by my father, Robert D. Roberts, I copied the following:)

"John Ellis, one of our oldest acquaintances and friends in the old country told me, "Your father was a very good preacher, his sermons were very long but very clear and concise in his arguments so that none could dispute him successfully. He was good in arguments on religion before he was baptized into the Church of Jesus Christ, but after his baptism he got into the school of true religion and he received great help in this line.

"The death of father was a terrible blow to the family, but we felt that it was God's will, that he knew best. Father had been a father indeed, a true father in every sense that the word implies; he had died a martyr to the cause which he had espoused, namely, the Church of Jesus Christ of Latter Day Saints. His life's sentiments and desires are perhaps best expressed in the words of the song: MANY TA VALUE ADDRESS TO

"'I'll go where you want me to go, Dear Lord, talka i wakata wa sala Over mountain, or plain, or sea; I'll say what you want me to say, Dear Lord, I'll be what you want me to be.'

"We all felt keenly his loss, but there was only one thing to do, and that was to go onward, following in his pathway as best we could which we all determined to do.

"I went to my father's funeral and by reason of working during the day time and sitting up so much with the sick at night, being exposed to the disease, and the further cause of the blow of father's death, upon returning from his funeral I was stricken with the same disease. I went to bed remaining five weeks hovering between life and death most of the time being unconscious. I finally overcame the disease and in the spring of 1859 regained my health and strength." y galacter (March Stellands) and states for the last the 1987 A

A Biography--MY MOTHER

By Ann Roberts Hopkins

"The subject of this sketch, Catherine uch Thomas ap Richard ap Thomas ap William was born July 19, 1807 on a farm in the beautiful green hills of North Wales. She was the daughter of Thomas ap Richard and Ann Morris. She was one of three children -- two daughters and one son. She was born of 'goodly parents' and was brought up under their pious influence.

"When she was about nine years of age she contracted an affliction of one of the bones of one of her limbs below the knee, resulting from a severe bruise received in a fall. This rendered her a little lame. I remember her telling we children about it and that it got so bad that the Doctor said the only thing to do was to amputate the limb, but she refused to undergo the operation. Her father would not consent to the operation as long as she refused. She said to her father that if he would hold her in his arms that she would let the Doctor open her leg and take out the diseased portions

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of the bone and that she would not cry either. To this her father consented and it was done, successfully.

"Her parents being farmers, they decided that farm life would be rather difficult for their daughter so they decided to apprentice her to dressmaking and tailoring, which she acquired very proficiently. It was the custom in Wales at that time to give their children training in some kind of a trade.

"In January, 1837, she was married to David Roberts in the Parish of Llanfrothen Meirionethshire, Wales. She was baptized a member of the Church of Jesus Christ of Latter-day Saints on August 22, 1847. Her husband was baptized the year before. By reason of their becoming members of the Church she now had the pleasure and honor of entertaining the Missionaries from Zion as well as the local traveling Elders. Her husband being the presiding Elder of the Festiniog Branch of the Church made it customary for all Elders visiting the branch to come direct to their home. She was always glad to assist them and to provide them with every comfort.

"She was the mother of six children-three sons and three daughters. The family including her husband, herself and children left Liverpool on the 9th of April, 1856, bound for Zion, leaving her other very dear ones behind which was sure a trial to her. Her father's family were very devoted to each other-bound to each other with the very tenderest love. Well do I remember the bitter tears at the parting, while her younger children, like other children, were elated with the idea of the journey to Zion, little realizing the anguish it was causing their dear mother to be torn from all that was near and dear to her heart.

"She was not very robust in health and was scarcely able to walk a mile. It seems a little inconsistent to tell that she stood the arduous journey to Zion wonderfully. She walked almost the entire distance of 1300 miles across the plains—walking from 10 to 25 miles every day, as the handcart company moved along showing her faith, courage and fortitude as she did when a child when they operated on her afflicted limb. The handcart company arrived in Salt Lake City on October 2, 1856. After arriving, the family settled in Farmington. In the spring of 1858 we moved south to Juab County on account of the coming of Johnston's Army and three months later we returned to Farmington. In the fall of that same year, 1858, mother and my brother Thomas were taken sick with what was then called mountain fever. My father nursed both of them for some time. My mother was first to recover; then my father was stricken with the same fever in which he lingered for about a month and finally died, leaving my dear mother in great poverty and destitution among strangers, in a new country, and they could not speak the Anglish language, and it filled mother's soul with sorrow and anguish. The loss of father at this time was a terrible blow to the family for such a father was so much needed to guide his growing family of children and to provide for them during the very severe winter that they were then facing. Mother had lost one of the most kind and devoted husbands, that, I do know, ever lived. He always treated my mother with the utmost consideration. I was fourteen years of age when father died, and I can truthfully say that I never heard an unkind word pass between my father and my mother.

"Mother was of a gentle and unassuming disposition. She always had a smile and a kind word for everybody. She was so kind and thoughtful of her family always. It seemed to me that no other hand could sooth away any pain, as my mother's hand. She was of a family that were very generous—always would see where they could assist someone in need. They were farmers and lived quite comfortably. She also had that beautiful and charitable disposition, giving a helping hand in distress. She taught her children to always remember and consider the weak. As other children we could perhaps be found criticising others. Mother would say in her gentle way, "It is very bad to find fault with others," while then her advice did not exactly meet with our approval it has been a beautiful lesson to me which I have never forgotten and it has at times come to me as a gentle reminder.

"In the fall of 1859 my borthers Robert and Thomas went to Cache Valley and settled in Logan. During that winter they got out logs from the canyon and built a one-room log house. In the spring of 1860 they moved mother and the rest of the family to Logan. There my mother lived until her death which occurred on the 17th of October, 1892. She had many times said that she wanted to be buried by the side of my father when she died. We took her remains to Farmington for burial and there we gently laid them beside those of our dear father, and we all felt that now her tired body would rest from all care, and that her spirit was happy by the side of her dear companion that companionship she had been deprived of for thirty-five years."

MOTHER'S LAST DAYS

(On November 13, 1892, Father, Robert D. Roberts, writes to his brother, Thomas, who is on a mission in Wales as follows:) "It is very likely that you are acquainted with the news of the death of your mother-in-law, Grandmother Davis, which occurred on October 9th at 9 in the evening. On the 12th her funeral took place. Mother wished me to go and view the remains and see them start to the Tabernacle so we took her to your home. I had told her that she had better stay in your home until we had returned. She got up to the door to see us come down with the casket and sister Kate Irvine helped her back to sit in a chair by the stove, then we all left the room. The folks went through the store and sister Painter went with them to close the door after them. I think mother must have got lone some there alone and got up to the door again and in turning she got dizzy and fell, striking her nose and forehead on the edge of the chair. When sister Painter returned mother was sitting in the chair.

"Hugh had gone home for something and in coming back he turned in to your home to see if we were gone and found his grandmother was injured. He came after me at once. We had just got to the Tabernacle and had started the singing. I went with Hugh at once and as we passed the coop corner we met John Archibald in his buggy. I asked him to come and take mother home, and he was kind enough to do so.

"When we got to your place mother's face and hands were all covered with blood and looked very bad. We took her home and washed her hands and face. There was quite a lump between her eyes. Her left eye was swollen and closed. We bathed the affected parts with alcohol and applied hot poultices for the night. She was better in the morning and I washed her face and head and bathed the swelling with alcohol. She felt quite well and got us some dinner. Again I bound a cloth with alcohol on the swelling. She got our supper ready and I changed the cloth on her face.

"About 9 o'clock, and before we retired, I bathed her head and face and changed the bandage. She appeared very much better, the swelling had gone from her eye and forehead and she could open her eye. She told me that she felt very much better and that her head was so much lighter.

"The next morning when we awakened she was very sick and trying to vomit. I asked her if she would like to get up and come to the fire which she did. Now we could see that she must have a nurse so we got sister William Davis and Sister McNiel to wait on her. From that time on she grew weaker and weaker until finally, without a struggle her spirit left the body in peace. She died at 12:25 in the morning of October 17th. She did not suffer pain, but seemed to just wear out. We had a meeting in our house on the morning of the 18th. Brothers George Painter, Benjamin Williams, and Richard Yeates delivered very good sermons. We took the remains to the depot, went to Farmington and laid her by the side of father. This is a short account of mother's last days on this earth. She never said anything in particular."

THE EPITAPHS

"When we were in Farmington at the burial of mother the sexton told me that Epitaph in Welsh on father's headstone was causing a great deal of inquiry and but few could read them and none were able to translate them. I could translate them, but I wanted the ablest person that can be found to do it and I am for that reason sending the verses to you so you can get someone there to translate them. Pay them if necessary to put the meaning in verses if possible; they are as follows:

"Urdarol Fard o sion - a hanod
O genedl y Brython Aarwed yma'n awrhoh Yn gaeth tan y gareg hon.

"Er i angen oer ingawl - el gyrchu Id ei garchar marwawl, Caiff adgyfodiad rhadawl, Calif adgyrodiad rhadewi,
A bywyd gwell byd y gwaiol."

--William Lewis (Gwilyn Diou) (R.L.)

(In another letter to his brother Thomas, dated April 8, 1893, he writes:) "We have been told that God would withdraw his spirit from the world and that it would rest

AT HIGH HOMEROM! FEELEN

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more abundantly upon his people. It seems to me that this is now to be seen. I do not think the people in general ever manifested a better spirit and feeling than they do now. It seems to be a time of rejoicing with all the saints.

"The news of the day tells us plainly of the strife, contention and murder in the world--divided into factions--one against the other in deadly combat. This seems to be on the increase in the world. Love and harmony is withdrawing from the nations and the time is not far away that no place will be like fair Utah. Peace and plenty will abound in her and her sons will increase in wisdom and in the knowledge of the Lord." (R.L.)

(Dec. 16, 1895, father writes Bro. James T. Smith of Farmington:)

"I have tried to translate the verses so as to give you some idea of their meaning, but I cannot clothe them in proper language. They lose their beauty and true meaning in translating them. The first word of the first line "Urddasol" means honorable, also noble and glorious. It has quite a scope of meaning as it is used here. It may be taken to mean also ordain or having some degree or order of honor."

A Translation by Robert D. Roberts

"Ordained poet of Zion - who came
From the British nation,
Who lays here on this occasion
Bound beneath this earth and stone.

"Though the cold grasp of death has gathered him
To its mortal prison,
He will have a glorious resurrection,
And a better life in that world of light."

(His brother, Thomas, it appears, was unable to secure a translation of it in Wales.)

(The following narrative written some years ago is worthy of reproduction here so that we may know something about our cousins, and while it repeats some things already given it recites some new facts especially as it relates to Daniel and John (the brothers of grandfather) and their families;)

"A BRITF HISTORY OF DAVID ROBERTS AND HIS FAMILY, ALSO OF HIS BROTHERS, DANIEL AND JOHN, AND THEIR FAMILIES

by Robert D. Roberts

"Between the years of 1845 and 1856, or thereabouts, there lived in the beautiful valleys, among the hills of North Wales, three brothers of a family of seven children, namely, David Roberts, Daniel Roberts and John Roberts, all of whom at that time were young men, full of life, health and vigor, and each of whom had selected the beautiful girl of his choice and each with his respective choice had entered into the bonds of wedlock for all time.

"They were frugal and industrious men, each of whom had received in boyhood days, a meagre education, such as the ordinary poor country folk of the time received. They were strong characters, had independent natures with high ideals, were strongly inclined toward religious matters and had deep convictions of an over-ruling providence, who loved His children.

"There was considerable religious agitation throughout Wales during these times, brought about through the efforts of certain persons calling themselves Elders of the Church of Jesus Christ of Latter-day Saints, commonly called 'Mormon', who were proselyting and seeking converts to their particular and 'peculiar' faith, Finally, after hearing the doctrines of Mormonism, as taught by those Elders, the three brothers, David, Daniel, and John, became converted to that faith and joined the Church of Jesus Christ of Latter-day Saints, being baptized and confirmed as members of the same, and their wives and some of their children were also baptized and confirmed members of the Church. This act on their part brought upon them contempt and ridicule of their old neighbors and some of the other members of their family, and families with whom they were connected, for the reason that Mormonism was a very unpopular religion, all manner of evil being spoken against it. The main body of that church was located in the midst of the Rocky Mountains, the then wilderness of North America. The joining of the

Mormon Church by these men and their families created in them the desire to go to where the main body of the Church was located, that they might escape the contempt and ridicule of their friends, neighbors and relatives who were not members of the Church, and in order too that they might enjoy their religion in peace and fellowship with those of the faith that they had espoused.

"Consequently they determined to leave their native land and all that was dear to them by the ties of nature, and move to America. Daniel and his family were the first to make this journey, which was begun in the year 1850, being followed by David and John and their families in the year 1856."

DANIEL ROBERTS AND FAMILY 1842-1919

"Daniel Roberts and his family consisting of his wife, Gwyn, and daughters Catherin and Eliza and sons William and John, left Bendu Isaf Cwm, Crousor, Llanfrothan, North Wales, on October 9, 1850, for Liverpool, England, amidst the tears of family and friends with Salt Lake City, United States of America as their final goal. They landed in Liverpool in due time and on the 17th set sail from Liverpool in one of the old sailing vessels of the time, to cross the Atlantic Ocean. After an uneventful journey they landed in New Orleans, La., on November 23, 1850. After remaining there but a short time they embarked on a Mississippi River Boat for passage up the River, with St. Louis, Missouri as their destination. During this time there was an epidemic of Asiatic Cholera raging along the river and during the course of their journey the little son, William, then about three years old, took sick with this dreaded disease and died, and Uncle Daniel contracted the same disease, dying within a few hours thereafter. They were buried side by side in November ______, 1850, on the banks of the Mississippi River at a place called Worthing's Landing, in the State of Kentucky.

"This was a sad, sorrowful and trying time for Aunt Gwyn. She was now left in a strange land, among strangers, with two little girls, Catherine and Eliza, and one little boy, John, who was then only eleven months old. She could speak hardly a word of English, nor could she understand, which made her position very trying and difficult. But she was brave and strong, and would not turn back. She continued struggling onward, reaching St. Louis, Missouri, with her little family about the 1st of May, 1851, remaining there for about a month. Then she started out for Council Bluffs, Iowa, (then known as Winter Quarters) arriving there about the 10th of June, 1851. She remained at Winter Quarters, battling for an existence for herself and family, for about thirteen months, or until July, 1852, at which time she left for Salt Lake City, by the dreary march across the plains with a caravan of ox teams. She had a long, tiresome journey of about three months, arriving in Salt Lake City, September 29, 1852. She lived in Salt Lake City with her family until July 8, 1853, on which date she was married to a man by the name of David R. Evans, who then lived at Brigham City, Box Elder County, which was north of Selt Lake City, about sixty miles, to which place she moved with her husband and family. They lived happily together and were prospered at Brigham City. During the eventful night of January 3, 1861, David R. Evans suddenly passed from mortality to his last long rest and sleep without warning.

"Aunt Gwyn was again left without a companion and so continued to live a widow during the remainder of her days. She was now left with the three children by her first marriage and five more children, one posthumous, to carry on the struggle of life. Fortunately she was left with a nice little home and a good farm, well stocked, at Brigham City, and she struggled along successfully there, mindful of her duties and emplanting, or seeking to emplant, in the hearts of her children the principles of everlasting truth which she had espoused and for which she had sacrificed so much. She continued living on the little farm at Brigham City until the month of April, 1871, at which time she sold the property and went to Malad Valley, then in the State of Idaho. She gave her children the best education the country afforded at the time and in every way gave them a good start in life. She was permitted to see six of them attain their majority and each married their choice and started out in life for themselves. She lived faithfully to the testimony she had been given as to the truths of Mormonism and continued to a ripe old age. The summons of death came with a welcome and the feeling of satisfaction that she had lived her life honorably, well and faithfully. She was buried at the side of her second husband, David R. Evans, in the Brigham City Cemetery, Box Elder County, Utah.

"Aunt Gwyn had closed her days in peace, surrounded by those she loved, satisfied with the splendid work she had accomplished and honored and loved by all who knew her. She left a numerous and honored posterity of her sons and daughters; there are still living, Catherine, Eliza and John L. Roberts by her first marriage; and David L., Charles and Lorenzo Evans by her second marriage, all of whom reside in various parts of the state of Idaho.

"Catherine Roberts married Amos Wright who became the Bishop of Bennington, Idaho, and they reared a large family. Eliza Roberts married Caleb Jones and remained in Malad, Idaho. John Lloyd Roberts settled in Sugar City, Idaho. He had a numerous posterity."

DAVID AND JOHN ROBERTS

and Their Families

"After the departure of Uncle Daniel and his family to America, our family heard of the sad story of his journey to the land of promise and of the failure on his part of realizing his fondest hopes......

My father, David Roberts, was a slate quarry man by trade, as was also his brother, my Uncle John, until he lost his sight, then he kept a small shop. During the early 50's my father worked in the Slate Quarries at Festiniog, Meirionethshire, North Wales, and after my very brief studies at school I worked in the Slate Quarries with my father. We were often visited by the Mormon Elders whom we entertained, and meetings were held by them in the neighborhood. My father was finally ordained an Elder and did some proselyting in that neighborhood and labored energetically in behalf of the church all of the time after his baptism. We saved all we possibly could from mother's meagre wages and from what I could earn, with a view to emigrating to Salt Lake City, and on the beautiful morning of April 9, 1856, my father and his family, consisting of my nother, Cather Uch Thomas ap Richard, myself and brothers Thomas and Daniel, and my sisters Anna, Elizabeth and Jane, bid our friends and relatives good bye, amidst tears of joy and hope for the future in Zion, and tears of sorrow and regret at the parting of the dearest ties of nature, and proceeded on our way. We stopped at Banger on the morning of April 10, and later taking the Packet at Meuai Bridge, for Liverpool, arriving there in due time. At the same time Uncle John, together with his wife Mary and their thildren, Elizabeth, William, and Robert, left Rhyde, Llanfrothan, traveling by way of Beddgelart, Joining us at Bangor and proceeded with us to Liverpool for the journey into the great West.

"On the 20th day of April we all embarked on the sailing vessel Samuel Curling together with a great company, the vessel being packed to overflowing, for our trip across the Ocean to the Great Continent of America.

"We had a very stormy and rough voyage, the sea being so rough at times that the stoutest hearts gave up hope of ever reaching land. The story was so severe at times that it seemed that the ship would be dashed to pieces in the waves. Finally, however, on May 24, 1856, we landed in the harbor of Boston all safe and well. We remained in Boston about two days and then took the train for Iowa City, Iowa, which at that time was the furthermost point West to which the railroad was constructed and in operation. From this point we had 1300 miles to travel in order to reach our final destination—the land of promise; the place we had chosen to be our home; in the valleys of the Rocky Mountains.

"We had little means, not much clothing; we had no horses, oxen or wagons, and practically the entire company who had joined us and had journeyed with us were in the same condition.

"We constructed and secured hand carts in which we placed most of our earthly belongings together with all of the supplies of food that we could possibly handle, and
started across the plains, and over the Mountains to Zion. There was a road-way or
track that had been beaten by the pioneers who had preceded us since the days of 1847-the Pioneer Trail which we followed.

"Our Company was presided over by a Captain Edward Bunker who was acquainted with the plains and who directed us and assisted us on the way. Nearly all of our company travelled with hand carts, only six teems accompanying us to assist in carrying a food supply and in case of emergencies, some of the people. There were a few saddle horses, also, but all of the able bodied persons in the company had to walk all of the way and many of those who were disabled had to walk a great part of the way. On this journey we traveled over the creat plains and prairies, and through part of the mountains of the West, which composed our pathway between Iowa City and Salt Lake City, along which no civilized human beings lived, except the treacherous Indian, who had cultivated in his breast a hatred toward the whites, together with the buffalo and other wild animals.

I was assigned to pull a hand cart with my Uncle John and to assist him because

Uncle John was nearly blind and I was his guide. His blindness was caused by a powder blast which was prepared by him while working at the Gerunt Slate Quarries in Wales, and which exploded prematurely. This happened at the time when he was about nineteen years of age.

"Full of hope we commenced this perilous and eventful journey on the 23rd day of June, 1856, with the hand carts. Only two companies had ever attempted the journey prior to ours and those companies had left only a few days ahead of us. At times we suffered terribly from the blistering heat of the sun, with no water to drink and at times my tongue was badly swolen in my mouth from thirst which was also the condition of most of the others of our company.

"We finally reached the Black Hills at which place we were overtaken by a severe snow storm. The weather was terribly cold, chilling us to the marrow, and our clothing was very scant and we suffered terribly from the cold, not being accustomed to it. Our provisions were short and we had to be rationed, living on bran bread most of the time, and not half enough of that, with what buffalo meat we could obtain. I remember on one occasion we had been without meat for several days and our supplies were being drawn on rather heavily, and it looked like starvation would be our unhappy lot. At this time some buffalo came up to the camp as if they had been sent there by some unseen power to supply us with meat. Some of these buffalo were killed and the meat distributed. We were cautioned by our Captain not to eat very freely of it, particularly without salt, and as we had very little salt with us, most of the meat was eaten without salt, and rather heartily because of hunger. Those who disregarded the counsel of the Captain to not eat too much, were taken sick with severe cases of disentery and some of them nearly lost their lives as the result of it.

"In places the roads were very rough and in other places we had deep streams to for or to ferry. We had steep hills to climb, and every obstacle in the way that could be conceived to try the souls of men and women. Finally, on the 2nd day of October, 1856, we arrived in Salt Lake City. We were all mearer dead than alive and within a few days after our arrival in Salt Lake City, thirteen of our company had died from the exposures and vicissitudes of the journey, and were buried in Salt Lake Cemetery, one among the number being Uncle John, whose companion and guide I had been on that trying journey.

"Those of us who were still alive had to be nursed back to life. Food had to be rationed to us until our bodily condition again became normal. I well remember how tired and discouraged we felt. I was only a few days past twenty years of age when I arrived in Salt Lake City, and if there had been a war anywhere on the face of the earth in which I could have enlisted and fought, I would gladly have gone into the front ranks."

WIDOW OF UNCLE JOHN

"After this, Aunt Mary, the widow of my Uncle John, continued to live in Salt Lake City and in the year 1859, she married a man by the name of John E. Jones, who lived in Ogden, which place is about 37 miles north of Salt Lake City. In the year 1861, John E. Jones, her husband, apostatized from the Mormon Church and joined what is called the Morrisite Church, which was located at South Weber and which was organized by a man by the name of Joseph Morris. Soon after this Joseph Morris was killed by the civil authorities of the state for resisting arrest, some charge having been made against him. The Morrisite Church was thus broken up and John E. Jones with Aunt Mary and her femily moved to the state of California, locating finally at Bishop. Inyo County, where the children at present reside. Aunt Mary and her husband died some years ago.

THE MORRISITE TROUBLE

(J.H. 12 June, 1862. Inasmuch as a part of our family were members of the Morriste Church, viz: Uncle John's widow, Mrs. John E. Jones, and her children, and that they are somew at bitter toward the Mormon Church, I would suggest that anyone, before judging the matter read, "The Morrisite War", written by Col. Richard W. Young, publishing "The Contributor", Vol. 11, pages 281, 348, 369, 428 and 466. See also Journal History above dates, also J.H. 19 June, 1862 and J. H. 24 and 25 June 1862. H.O.)

WORK AT FORT BRIDGER

(From the Manuscript of my Father, Robert D. Roberts)

"In April, 1859 following the death of my father and my long illness there was a great gold rush and excitement at Pikes Peak, Colorado. I started for the gold field on horseback, but there were so many I met soming back from there that I did not go any



farther than Fort Bridger where I remained all summer working for the army to earn money to pay our debts. I worked for the army on a farm and in making some adobies for them. I earned a little money and then returned to my mother, brothers and sisters. We paid most all of our debts. My brothers had earned some wheat during the summer." (R. MS.)

MOVE TO CACHE VALLEY

"At our home in Farmington we were somewhat cramped for room, that is for land that could be cultivated and irrigated, which at this time was necessary, and it became imperative that we should find a new home for the family. Many of our people were moving into new localities and Cache Valley, which is north of Salt Lake City about eighty or ninety miles, was coming into prominence.

"In the month of October, 1859, I started for Cache Valley with a little pack of bedding and some food, on horse-back, finally landing at a place which was called Logan, at which place the first settlers had pitched their tents in the month of May of that year. During this winter of 1859 and 1860 I lived most of the time with father John Wright and his family.

"Thomas soon followed me. After arriving in Logan he hired to a man named Shepherd for a month to drive a team to Farmington and back to Richmond. I returned to Farmington arriving about the same time as Thomas. As I was going back to Cache Valley, Bro. Shepherd hired me to drive a herd of sheep for him. Thomas and I started out together. It was the coldest weather we ever experienced. In crossing the mountain from Brighem City to Cache Valley we encountered a terrible cold blizzard and high wind and we thought we would perish, but through the blessings of the Lord we made the journey successfully. After this I went to live with the family of John Wright, and Thomas went to the home of Griffith Charles to live. They treated us splendidly and we feel to give them praise.

"While here at this time Thomas and I went to the canyon and got out logs for a home and built it ready for the roof, then we returned to Farmington. In the latter part of March, 1860, we started with the family, excepting Daniel, and with all of our belongings, which were few, back to Logan to our new home. The first home of our own we ever had. After about two weeks travel, on account of bad roads and a poor outfit, we reached our destination. How glad we were and how proud to be in a home we could call our very own, the first home of our own ever to have, and we had a farm of our own too, what joy!

"We secured some land and cultivated the same for a livelihood, as our friends and neighbors were doing, and we were prospered and blessed in our efforts. We had a very trying time to begin with, having nothing in the way of means or supplies with which to start." (R. MS.)

(The original instrument of title to the city lot is in my father's papers and is in the following form,

"Land Certificate, No. 391
"Logan City, Plat, Cache County, U. T.

This is to certify that Robert D. Roberts is the lawful claimant of Lot 1, Block 22, containing 162 Rods, also of Lot 3, Block 30, containing 162 Rods.

"Jesse W. Fox,

Territorial Surveyor"

G.S.L. City, Feb'y 2nd, 1861."

(Endorsed on the back is:) "Filed for record on the 24th day of Feb., 1861 at 4 0'clock P.M. and Recorded in Book A, page 80. Geo. L. Farrell Recorder of Cache Co., U.T."

(Endorsed across the face of the certificate at one end in red ink are the words:) "East half of lot 3, Block 30, Transferred to John Larsen."

I COLLING

(There are in the files also two similar instruments, but more brief establishing title to certain farm lands, and signed by "J. H. Martineau, Surveyor.)

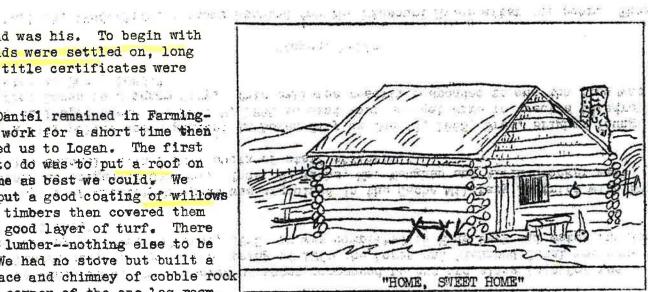
(Thus were the titles to the lands begun. Any person desiring land selected his portion—that was limited by rules of the leaders—from any land remaining unclaimed, settled on it, and was given a surveyor's certificate for it which was recorded, and

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the land was his. To begin with the lands were settled on, long before title certificates were

"Daniel remained in Farmington to work for a short time then followed us to Logan. The first thing to do was to put a roof on our home as best we could. We first put a good coating of willows on the timbers then covered them with a good layer of turf. There was no lumber -- nothing else to be had. We had no stove but built a fireplace and chimney of cobble rock in one corner of the one log room.



The floor was the earth. Lumber at this time was hand sawed. Later when we could get lumber we built a lumber roof and floor. Crude indeed, but home sweet home and all our own and we were happy.

"There was other work to do now and plenty of it both community work and work of our own constructing other buildings and water ditches and canals to get the water on to the land to irrigate -- also building roads into the canyons to get out timber to build homes and outbuildings and to fence our farms and make bridges and build public buildings and to clear sage from the land and to plow and plant and cultivate it. Nor was this all, but we were organized into a militia by General Ezra T. Benson in Nov., 1859 and had to patrol and stand guard against the Indians, who now challenged our right to take their lands and their fish and game for our own uses. They were trouble-some and dangerous for years and at times it looked as though we might have to give up our possessions, but we finally came off the victors. I belonged to the Infantry, and Thomas to the Cavelry." (R.MS.) (See "Military Records")

"That year (1860) we raised but a small crop of wheat, namely 87 bushels -- barley 4 bushels -- Oats 15 bushels and potatoes 10 bushels. With these and a few other things we have prospered very well since the year 1859 until the present. It was not very easy for us to raise much of a crop because we had to fence the land and make ditches to carry the water. At present we have a log house with three rooms and we live happy." (January 7, 1861. R. Rec.)

(I extracted a few interesting items relating to the beginning of Logan from a book, "Cache Stake Wards", Church Historian's Office, giving events with which the family were associated. I present them below:)

"Logan, 1859. "During the winter of 1859 the settlers of Logan built a school house. There were but 17 families in Logan at that date."

"On Sunday, Nov. 6, 1859, the sacrament was administered at Logan for the first time and at the same meeting the brethren agreed to go to work immediately and build a log school house."

"Monday, November 14, 1859 -- Apostles Orson Hyde and Ezra T. Benson visiting settlements in Cache Valley and affecting organizations wherever necessary. At Logan, Wm. B. Preston was chosen Bishop and Geo. L. Farrell, Clerk. After meeting Chauncy W. West of Orden called the brethren together and organized the Logan militia with Israel J. Clark as Major. On the 28th of Nov. the brethren commenced to build their contemplated school house on the SW corner of the 2nd block west of the public square."

"Logan was so called from the beginning after Logan Canyon which had been named previous to the Saints settling in the Valley."

"On Sunday -- Dec. 18, 1859 -- the first meeting was held in the new log school house just erected. On Dec. 31, 1859 there were 256 souls in the Logan Ward belonging to the Church."

"Logan, 1860" "All a series of the series of

"Meh, 27 -- We commenced our labors on the Logan and Hyde Park Canal." "Apl. 29-The first company of minute men was organized with Thos. E. Ricks, Captain and Geo. L. Farrell as Adjutant."

"May 18 -- We finished our canal on the side hill and got our water into town."

"June 14--Ezra T. Benson was elected Colonel of the Cache Valley Militia." (Record G. L. Farrell)

· Aug

"1861, August 22-23--An interesting conference was held at Logan attended by Pres. Brighem Young and others."

"Sept 10, 1861 -- The first agricultural fair was held at Logan with Sath M. Blair as President."

(I have a certificate in the files which reads as follows;) "Cache Co. Branch of the Deseret Agricultural and Manufacturing Society,

"This certifies that on the 4th day of July, 1861, Robert Roberts was admitted into said society with all the rights and privileges of a member: "S. M. Blair, President

"George M. Peacock, Secretary
"Logan, Cache County, U.T., July 4, 1861."

(A similar certificate was made the same date and signed by the President and Secretary for Thomas D. Roberts.) and the state of t

"Sept. 10--Pres. Brigham Young and party on their visits to the northern settlements in Utah held a meeting at Logan."

"Oct. 1, 1861--The brethren at Logan commenced getting timber for the Logan Hall."

" Logan, 1862 "

"Feb. 16--The public hall (Logan Hall) was so far completed that it could be dedicated and used after that for meeting purposes." (It was erected on the Northwest corner of Main and First North Streets. In April, 1878, my mother's funeral service was held in this hall, and I well remember it.)

"Mch. 4 -- The brethren commenced to build a road into Logan Canyon."

"July 24 -- was fittingly celebrated."

"Logan, 1864"

"Sept. 19--About this time Pres. Brigham Young accompanied by many other Elders visited Logan and held a two days' conference. The meetings were held in a Bowery, 104 x 80 feet which could accommodate a congregation of over 2000 people. It was erected north of the Logan Hall." Sent for

"Logan, 1864"

"Bp. Wm. B. Preston who again had been called to go to the Missouri River after the poor, left Logan Apl. 16, 1864 as Captain of a company of 50 teams from Cache, Box Elder and Weber Counties. After a successful trip the company returned Sept. 19, 1864." Cartellia de 17 mars

"logan, 1865" "In Jan., 1865, the brethren at Logan commenced to cut and slide logs for the Logan Tabernacle. Early in the spring of 1865 the Logan and Richmond Canal was commenced and by the first of June, 1865, it was completed to Hyde Park and water running in it that far."

"Aug. 4--A Military brigada was organized in the Cache Military District with Ezra T. Benson ad Brigadier General. Thos. E. Richs, Wm. Maughan and Alvin Crocket were appointed Colonels with a full quota of staff officers."

"A city police was organized in Logan City on Dec. 2, 1865, Pres. Brigham Young made a call upon Cache Co. Dec. 7, 1865 to send east and get wire to erect a telegraph line from Logan to Brigham City. This call was readily responded to and the line was completed in Nov., 1866."

"Logan, 1866"

"Apl 25, 1866 -- Fifteen teams started for the Missouri River after the poor. These

teams returned with emigrants Sept. 2, 1866." (Thomas D. Roberts drove a mule outfit across the plains and return in 1866.)

(From a manuscript by Robert D. Roberts is the following:)

"In the early days of the beginning of the mines in Montana there was much freighting between Utah and Montana and the way was infested with "Road agents" (robbers) and Indians. Daniel, my brother, was hired by a Jew to drive a team to Montana in company with four others and they made several trips in this service. During one year the Jew sent but one team. He hired Daniel to drive it. There were four yoke of cattle in the outfit. It was a very dangerous undertaking. He had to travel alone and camp alone all the way, but he succeeded undisturbed. It took courage to perform that service. Daniel felt grateful to God for his safe and successful trip."

(Stock Certificates of Robert D. Roberts in His Files)

"Certificate #100" for water rights in Logan Irrigation District, dated June 20, 1888 for water rights "in Logan-Hyde Park Canal" (acquired in the year) "1860, to irrigate twenty acres".

Also Certificate #101--same date--for water rights in the Logan-Benson Canal (acquired in the year) "1861"--to "irrigate ten acres" (signed by) "Thomas Irvine, Pres., and Thomas M. Tarbet, Sec'y."

Also Certificate #5 in Logan Cooperative Pasture Co. for eight shares of five dollars each (signed by) "Robert Davidson, Pres., Chas. Nibley, Sec!y." (R. MS.)

"In the year 1875 Thomas, in company with David Eames, Morgan Evans, Benjamin Williams and James Ellis went north of Mendon by "Black Rock" and filed on land for ranching purposes. Here, for years, they had herds of Milch Cows and made butter and cheese for the markets". (R. MS.)

THE MILITARY RECORD

of
Members of the Family, by
David R. Roberts

With the coming of the family into this newly settled land, came also the responsibility of bearing their part of the burdens - their full share of protecting the people and their interest from the wrongful encroachments of their enemies, and from those who would unjustly harm or despoil them or disturb their peace and security. The next year after the family arrived in the Valley (1857) there came to the borders of their land an army of the United States, (Johnston's Army) sent upon the oppression, and abuse of the people and possible their extermination. This army was well on its way before the people here knew anything about it. The news of its coming after the experiences of Kirtland, Missouri and Illinois was stunning--appalling.

The movement had been instigated through the misrepresentations of wicked men and been acted upon in the heat of passion. That army must not come here until a better and a full understanding of matters was had. What were the people to do? Naturally they must protect themselves as best they could and to this end men were called into the service. Grandfather, David Roberts, was among the first to enswer that call for service. It was in the fall and winter of 1857-58 that he with others served.

He went with a detail of troops north through Cache Valley to Marsh Valley, Idaho, and returned. Then they went to Echo Canyon and served until the last deep snow and very cold weather came on early in the fall of 1857 which forced Johnston's army to half and go into winter quarters at Frot Bridger. By reason of this most of the people were released from service to return home. Only a few remained in Echo Canyon to guard the way and Grandfather among that number for a part of the time. Being very poorly clothed and the weather very cold his feet were badly frozen. He, however, mostly but not fully recovered from this trouble and it effected his rugged constitution.

In 1933 I had occasion to examine the records of the Church Historian's Office in Salt Lake City, for some information relating to the High Priests of the Weber Stake, During this research I found the interesting incident following:

"In October, 1857, a Co. of Militia under the command of Chauncy W. West went north to watch for the Johnston army, a report having been circulated to the effect that the army was marching down Bear River in order to reach S. L. C. in a round about way. The militia left Ogden Oct. 19th and marched through Cache Valley into Marsh Valley, but

finding no enemy, the boys returned by way of Malad Valley and Brigham City and arrived in Ogden Nov. 2, 1857. A few days later the same Co. of militia left Ogden according to orders, for Echo Canyon where they, together with other militiary Co.'s engaged in drills while watching movements of Johnston's Army until Dec. 3, 1857 when they returned to Ogden." (Christian Larsen's Journal)

The above narrative would have meant nothing to me were it not for a story told to me by Bro. James Quayle, Sr., of Logan, Utah, an old neighbor, many years ago. He said to me that he and my grandfather were members of the same company of militia and had made the journey from the settlements in Salt Lake Valley, north through Cache Valley, in the fall of 1857 to intercept Johnston's Army-he said that they had, while on this trip, camped one night on the site where Logan is now located. That was two years before Logan was first settled and he said it with some degree of satisfaction and I shared in his pride. He spoke very highly of grandfather and the sons, Robert D., Thomas D., and Daniel Roberts.

When the sons, Robert D. and Thomas D. Roberts went to Logan in the fall of 1859 there were very few people in Cache Valley (17 families, in fact) and there were a lot of Indians who challenged the coming of the whites to settle in that choice hunting ground. It was necessary, therefore, to organize a militia for mutual protection. In November of the year 1859, Chauncy W. West was sent to Logan to organize the first men who had that year settled there into a company of militia, and while there is no record of this organization, Robert D. and Thomas D. Roberts were in this company and did considerable service.

From a manuscript by Robert D. Roberts entitled, "Cache Valley in 1859 and Cache Valley in 1923" is the following:

"In November, 1859, Governor Cummings sent Chauncy W. West with his aids to organize us into military companies as soldiers to defend ourselves, and it was a great help. In 1860 we learned that a big band of Indians, near by, were preparing to attack us -- to make a raid on Logan. With this information we hurridly prepared for them and we laid a trap for them. They came in the late afternoon with a great noise and war cry. Men had been stationed so as to surround them with the larger body (a few men) stationed at the school house for which place the Indians were headed. Just before they reached the school house the Indians halted and looked around. They saw what appeared to be many men going into the school house. There were only a few men, however, but they were going in on one side of the school house and going out on the other side, making a continuous march around. Now there were men to be seen all around them coming out from behind haystacks, log huts and every kind of shelter with their guns in their hands. It' was a very tense moment as we did not what was going to happen out of such a situation, but we were hoping and praying for the best, and it came. The Indians saw the situation and turned to a friendly attitude and made a treaty of peace. We gave them beef and flour and a big dinner the next day and they departed. We nursed the Indians along in this way until we could gain great strength in numbers for there were more settlers coming into the settlements constantly. During one summer we were called or ordered to train every Saturday afternoon on the public square to show the Indians that we were prepared for them."

"We were compelled under our enlistment to train three days every year, for years, besides, to answer calls for guard duty and on an emergency any time. We had to furnish our own wagons and wagon covers, tents, arms and ammunition, etc. for this service including everything necessary for our annual encampments, and it was expensive, but it was the price of protection and peace." (R. MS.)

I secured from the records of the early military organization of Cache Valley on file at the Utah National Guard headquarters in Salt Lake City, Utah, some data about the services of members of the family which should be known to their descendants. I examined the Muster Rolls of 1861-1863-1865- and 1866 and found the following:

There was a "Division of the Nauvoo Legion" organized in Cache Valley consisting of a "grand total of 555 Officers and men" in 1861 with the officers named following "1861 Muster Roll": "Ezra T. Benson, Colnel; Wm. Hyde, Adjutant; Wm. B. Preston, Aid; Peter Maughan, Chaplain: Ezra C. Williams, Surgeon: Wm. Maughan, Major First Battallion Infantry and James Harmison, Major of the Second Batallion."

In this second Battallion "First 10 Hugh Adams, Captain: Thomas McNiel, Adjutant; Thomas D. Roberts", (5th private.)

"Fifth 10--George M. Peacock, Captain; David Evans, Adjutant; Robert Roberts" (3rd private).

1863 Muster Roll--"Ezra T. Benson, Brigadier General; Cache Military District, Wm. Hyde Adjutant; Alvin Crocket, Captain."

"Company F. First 10 - Wm. Knox, Adjutant; Thos. McNiel, Lieutenant; Robert Bush, Sargeant; Thomas Roberts (4th private). (Equipment) 1 gun. 20 rounds ammunition."

"Company F. Fourth 10 - Geo. M. Peacock, Lieutenant; David Evans, Sergeant; Robert D. Roberts (4th private) . Equipment, 1 gun, 20 rounds ammunition."

"Company H. Second 10 - James Hancey; Lieutenant; Daniel Roberts, Sergeart; (Equipment) 1 gun, 60 rounds of ammunition."

In order to emphasize the seriousness of the times it may be well to insert the incident following:

"Cache Stake Wards Logan, 1863" (H.O.)

"1863 - Col Patrick E. Conner passed through Logan, Jan. 28, 1863 with 450 soldiers on their way to fight hostile Indians who had an encampment in the north end of the Valley, near Bear River, (on Battle Creek). The Colonel returned to Logan with his command January 29, 1863 having fought a terrific battle with the Indians at what subsequently has been known as Battle Creek. A number of soldiers were killed and about 200 Indians were killed. The local Historian writes: Col Conner's work was much needed for us as a people or some other intervention of our Heavenly Father, for the Indians had been a great annoyance to us as a people in causing us to stand guard over our stock, and our outlying settlements since we came into the Valley."

So it appears that others were sent to do the work that it would otherwise have been theirs to do. They were spared the shedding of the blood of the Indian even in their own defense.

This terrible punishment dealt out to the Indians at this time did much to break their spirit and power. Before this time the settlers were in constant fear and jeopardy. Nevertheless after this there was constant danger from Indian attacks and depredations for years and much need for a strong, well organized and disciplined military organization for its psychological effect if not for actual warfare.

(Again those sons, also the sons-in-law, William Hopkins, Comer Hughes and Taliesen Hughes were enlisted.)

(Journal National Guard Records)

"1865 - Aug. 5. This day the Regiment of Infantry and Battalion of Cavalry previously organized in Cache County, commanded by Col. Ezra T. Benson, were reviewed by Pres. Brigham Young, in company with H. C. Kimball and several of the Twelve. Ass't. Adj. Gen. J. D. Ross, and other officers from G. S. L. City, receiving much praise for their military spirit and their efficient armament and organization.'

"There were hearly eight hundred men on the ground of which about two hundred of more were Cavalry under command of Maj. T. E. Ricks."

"Col. Benson was assisted by Adj. Wm. Hyde, Capt. J. H. Martineau, Top. Eng. and Messrs. Isaacson and Munro. There being enough men in the District for a Brigade organization, an election was held for the purpose of choosing the necessary officers, under direction of Gen'l. Ross, which resulted in the unanimous choice of Ezra T. Benson for Brigadier General of the Cache County Brigade; William Hyde was elected Adjutant; Peter Maughan, Quartermaster; and D. B. Lemereaux, Brigade Surgeon; and a few days subsequently, J. H. Martineau was elected Assistant Adjutant and W. K.Robinson, Brigade Color Bearer.

"Thos. E. Ricks was elected Colonel of the Cavalry Regiment; and Alvin Crockett and William Maughan, Colonels of the two Regiments of Infantry, and were instructed to immediately complete a full Regimental organization for each Regiment.

The following is a part of the Muster Roll and Return of the Brigate as it was organized by Brig. Gen'l. Benson:

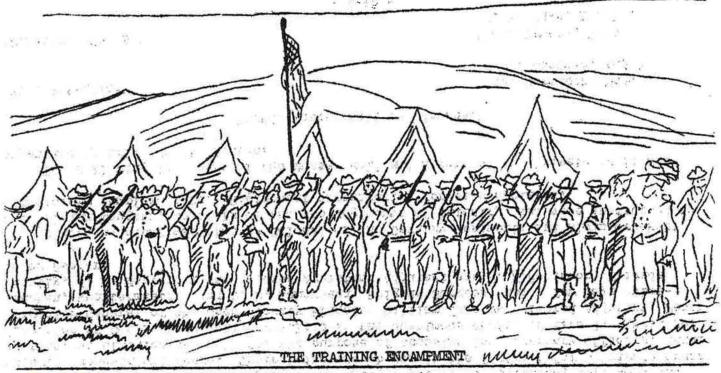
"1865, Muster Roll and Journal"

"1st Battalion"

"Jas. Harmison, Maj.
C. I. Goodwin, Adj."

"John Ormond, Capt. R. T. Bush, 1st Lt.

"Infantry, Co. A."



"lst Inf. 4th Platoon Geo. M. Peacock, 2 Lt. David Evans, Serg. R. Roberts 3rd Private

(No equipment noted.)

"5th Plat - Cavalry

"Jacob Hayball, 2nd Lt.

Mathew H. Farnes, Sarg

T. R. Roberts

"Equipment, I musket - 1 lb. powder - 2 lbs lead

2nd Battallion, B. M. Lewis, Major, Co Card Adj.

"Company D. 1st Platoon

"Moses Thatcher, Captain Geo. Watson, 2nd Lt.

A. D. Thatcher, 1st Lt.

Nephi Cowley, Sargeant.

Wm. Hopkins, 3rd private

"Equipment, 1 horse - 1 saddle - 1 rifle - 1 revolver - 1 lb. powder - 4 lbs lead.

Gomer Hughes 6th and - 1 Gomer Hughes, 6th private

Equipment, I horse - I rifle, & 1b. powder - 2 lbs lead.

"Company D, 2nd Battallion

"Niels Hanson, Major John Siddoway I with a soul of Beugt Q. Wullfstein, Capt. Henry Thomas, 1st Lt. "1st Platoon T. Hughes, 6th private

Equipment, 1 rifle - 1b powder - 2 lbs lead.

(Following is a brief record of some doings of this Brigade that is of interest processing a secondary to be made of society of an experience of the contraction of the c as taken from Journal.) Programme R. Millia trod to trop is is

"Journal Cache Military District, Ezra T. Benson, Brigadier General, Commanding 1911 A. F. F. Con. AND ALL OF STREET

"The following order was this day issued: October 15, 1865"

Order) No. 2

"Head Quar., Cache' Mil. Dist. Logan, October 15, 1865" in calling in the factor for the ed agric forms

"I. There will be a general muster of the Cache County Brigade for drill and inspection of arms at Logan on the 9th, 10th, and 11th of November, 1865; and all the members of said Brigade, except those legally excused are required to appear on parade at noon, armed and equipped as the law directs, with three days rations and forage, for themselves and animals, and baggage wagons and tents for camping."

"II. The various commanding officers will leave a sufficient guard at the different settlements, to protect the women and children and property of the citizens." The pure Made Wigglory of the Wiggler

"III. The Infantry of Clarkston, Weston, and Oxford, may drill upon their own parade grounds, but the Cavalry of those places will rendezvous at Logan."

"IV. All persons warned legally, failing to attend will be liable to trial and fine by a Court Martial.".

"V. Commanding officers are hereby required to make proper returns to these Head Quarters as soon as practicable after the muster, of the strength, ammunition, and arms of their respective commands."

"By Order of Brig. Genl. E. T. Benson Com'g Cache Military District"

"James H. Martineau
Asst. Adj. of Brigade."

"Nov. 9) ---Agreeably with the foregoing order the Cavalry and Infantry of the Cache Military District assembled at Logan this day, with their flags, brass and martial bands of music, and baggage wagons. At noon, the troops were formed in line by Adj. Martineau on the north and east sides of the public square, in the following order:"

"1st Cavalry Regt. under Col. Ricks on the right. The Brass Bands and the Martial music, the 1st and 2nd Regt. Infantry, under Colonels Crockett and Maugham on the center and left. A detachment of Cavalry and Band proceeded to the residence of Brig. Genl. Benson and escorted him and staff with the colors to the parade ground, when arms were presented, and colors and music saluted. After going through the manual of arms and other evolutions the line of march was formed in the following order:

"1st a company of Cavalry as advanced guard, followed by the Cavalry regiment" under Col. Ricks, 2nd, the Brass Band, 3d, the Colors, borne by W. K. Robinson. 4th, the General Staff, 5th, 1st Regt. Infantry. 6th Martial Band. 7th, 2nd Regiment Infantry. 8th, Baggage wagons, 9th, detachment of Cavalry as rear guard."

"The column being about two miles long, took up its march to Providence, thence to a high bench lying between Providence field and Logan River, the ground having previously been selected by Cols. Martineau, Ricks, and Crockett, and camped on three sides of a hollow square, the east side being open toward the ground intended for parade and drill. A guard was detailed for the horses, and another for Camp, this duty being performed by Col. Hyde who rendered all the aid in his power, though scarcely able to ride or walk by sickness."

At a council of the officers, called by Genl. Benson, the following programme for this day was decided upon:"

"Reveille at daylight, and roll call by companies. Prayers at 62 A.M.; Breakfast at 7; Guard mounting at 8; officer drill at 9; Regimental drill from 10 to 11:30 A.M.; dinner at 12."

"Brigade drill at 1 P.M. followed by review and inspection. Roll call at sunset, and prayers at 9 P.M. Col. Crockett to be officer of the day and Maj. L. H. Hatch, officer of the Guard. No animals allowed to run at large inside the lines; no racing or fast riding across the parade grounds".

"The foregoing program was carried out during the day with much spirit and interest. Many ladies and spectators from town were upon the ground. This evening another council was held, and the following programme was decided upon for tomorrow, the 11th:

"Saturday)

Nov. 11, 1865. Reveille at 4 o'clock and roll call by company. Prayers at 5; break-fast at 5:30; Guard-mounting at daylight; Herd brought up at 6:30; Regiment al drill at 7; Inspection of Cavalry by General and Staff at 8; lunch at 9:30. All the regiments parade at 10 A.M. for skirmish drill. C.1. Maughan to be officer of the day: Capt. J. C. Reeder, officer of the Guard."

"Col. Maughan's Regt. to detail 8 men for camp guard; Col. Crockett's Regt. to detail 9 men for camp guard, and each regiment furnish a sergeant of the guard."....

"1866 Muster Rolls: Ezra T. Benson, Brig-Gen. 2d Battallion of Cavalry. Co. C

1st Platoon, Joseph W. Thatcher 2nd Lt. John B. Thatcher, Sargeant. T. D. Roberts, (3d Private)."

"Is t Battallion of Infantry, Co. A. Geo. M. Peacock 2nd Lt. D. Evans; Sargeant; Robert Roberts (2nd Private)."

THE END OF THE NAUVOO LEGION

There are no records of Cache Military District after 1866, however, the organization continued for some years after this or until it was ordered disbanded and a cessation of all military activities by Gov. Shaffer in 1870.

Jensen's "Church Chronology" under date of "Thursday Sept. 15, 1870" is recorded. "Gov. J. Wilson Schaffer issued a proclamation eppointing Patrick E. Connor Major general of the Utah militia (Nauvoo Legion) and Wm. M. Johns assistant Adjutant general. On the same day he issued a proclamation prohibiting all drills, musters and militia gatherings, except upon his orders, or those of the U.S. Marshal. He also ordered the delivery of all arms belonging to the Territory of Utah, or the United States (except those in possession of U. S. Soldiers) to Col. Wm. M. Johns." This in reality ended the "Nauvoo Legion" as an organization. However, this attitude was later somewhat modified and a Utah militia or National Guard was created by the consent of later Governors and drills conducted."

As a boy, I well remember attending, with my father, an encampment of this military organization in the late seventies. It was situated on the Logan River bottoms (Twest Field") in the fall of the year after the hay had been gathered. I have a very vivid picture in my memory of some of the characters and of their maneuvers at that time. It was a very important and stirring event in my life. My father was in the infantry.

"Journal History 22 March, 1882"

"The Militia -- That all laws passed by the so-called State of Deseret and by the Legislative Assembly of the Territory of Utah for the organization of the militia thereof or for the creation of the Nauvoc Legion are hereby annulled and declared of no
effect; and the militia of Utah shall be organized and subjected in all respects to the laws of the United States regulating the militia in the Territory; Provided, however, that all general officers of the militia shall be appointed by the governor of the Territory, by and with the advice and consent of the council thereof. The Legislative Assembly of Utah shall have power to pass laws for organizing the militia thereof subject to the approval of Congress." (Copied from Pamphlets Edmunds Act, etc. Vol. 28, Historians Office Library No. 5.)

The above action ended the military record of the members of our family. I am not advised of one ever enlisting in any service or military organization since that time. There has been no need of such. However, in Sept. 1918 my two oldest sons, viz: David Llewellyn and Robert Merthyn Roberts, both under 21 years of age and over 18 years were classified in "Class A I" for world war service, but the Armistice prevented further action as to them.

CONCLUSION

The family, now definitely settled in a home of their own, in Logan, in the beautiful, fertile Cache Valley, with farms of their own to improve and to till, began to prosper and to gather together the comforts of life as well as the necessities. With neighbors of their own choice and faith, though still surrounded with some difficulties they were measurably happy. The years glided by and as "time changes all things", so in time the status of the femily changed. Beginning with the late sixties, one by one, the children, finding suitable life companions, married, left the home, and sought out and found homes of their own. THE STORE OF LANCE

We here leave them as a family unit and make a record of each with their families as a distinct and separate unit in a section of the book all its own. However, should any data come to view relating to the family, prior to this time, or should any story of ancestry be discovered, it should be added to this section by supplement. The sections of the book assigned to each branch is as follows: Section B.

Robert D. and Hannah Roberts branch,

Robert D. and Eliza Roberts branch

Robert D. and Eliza Roberts branch Section C.
Thomas D. and Margret Roberts branch Section D.

Daniel and Sarah Ann Roberts branch William T. and Ann R. Hopkins branch Taliesin and Elizabeth R. Hughes branch Section G Gomer and Jane R. Hughes branch Section H

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Section E

We shall now return to Wales for a brief view and, perchance, become better acquainted with the homes and environs of the family and of ancestry in that beloved land.

GWYNEDD

(Pronounced Gwen-eth)

Compiled by D. R. Roberts

(Following is an explanation of the meaning and application of the word "Gwynedd" and the reasons therefor. It will be of interest to the family because it relates to the old ancestral home, viz: North Wales, within the shadows of Mount Snowdon.) (From a book entitled "Historical Recollections of Gwynedd.")

- P. 43.- "Cwyn-edd means The White Land. The word 'gwyn' or 'gwen' will be continually met with in Welsh and has always the same significance, to be white, pure, unsullied; justice, patriotism, the beauty of fair women, the snowy heights of the unconquered mountains, the recesses of the unravaged home of the Kymry. All were represented in the adjective."
- P. 39. "Gwynedd" "The name was that which had long been applied to the northern part of Wales...." And Trans till

"Gwynedd was in fact the stronghold of Wales. In it were the homes of a large part of the Kymry people, descendents of those Britons who faced Caesar on the shores by Deal when, half a century before Christ, he crossed from Gaul to invade their Island. Enclosed within the last bent arm of the Dee, the fastness around the base of Snowdon were naturally as they beceme historically, the last refuge of the Britoris against the relentless pressure of invasion, first Angle, then Norman, which came upon them from their Eastern border, and fastening upon southern and central Walcs, left' them, at last, nothing but these rocky recesses in the north. There it may be said, was the seat of the most registent British spirit."

Note - P. 40.- "It hath been", says Sir John Price, "a great while the chiefest seat of the last kings of Briton, because it was, and is, the strongest country within this isle, full of high mountains, craggy rocks, great woods and deep valleys, straight and dangerous places, deep and swift rivers."

(Woodward in his History of Wales remarks that "The pride and the glory of the Kymry has been that last retreat of British independence, the principality of Cwynedd."

"In Gwynedd, in the fastness about Snowdon, Llewlyn (second of the name conspicuous in Welsh history, (Llewellyn ap Griffith) made his last struggle with the overwhelming force of Edward I, failing there, his death shortly after ended, finally-except the episode of Glendower -- the effort to maintain Welsh independence. The eldest son of the English king became then in fact as in name, Prince of Wales."... (and the Prince of Wales is the heir to the British throne.) The inhabitants of Gwynedd, no doubt, are largely the descendants of the early kings, princes and royalty of Briton or Wales.

LLANFROTHAN

(at the south-east foot of Mount Snowdon.)

(The birth place of David Roberts and Cathrine his wofe and the only known ancestral home of her family.)

From lewis's Topographical Dictionary, (published in the late 1830's)

"Llanfrothen, (Llan-Vrothen), a parish, in the union of Festiniog, hundred of Ardudwy, County of Merioneth, north Wales, 3 miles (W.N.W.) from Tan-y-Bwlch; containing 657 inhabitants. This parish derives its name from the dedication of its church to St. Brothen, an eminent British Saint, who flourished about the end of the sixth century."

It is situated, between the two estuaries of the Treath Mawr and Traeth Bach. the former of which is now embanked and under cultivation, in a district surrounded with mineral wealth and comprises a tract of about 6000 acres, the surface of which is beddy undulated, rising in some parts to mountainous elevations. The surrounding scenery is strikingly diversified, combining features of romantic character and pice turesque beauty. Various small streams here fall into the Glaslyn, or, as it is commonly called, the Tracth Mawr river; and there is one small lake called Gwmvoel."

"In this parish is included the greater part of the extensive tract gained, about 20 years ago, by an embankment made by the late Mr. Maddocks, at the mouth of Traeth Mawr. The soil of this marsh is a peaty clay, while that of the higher grounds is a dark reddish loam producing good pasturage for live stock."

"Peat which constitutes the principal fuel of the inhabitants, is found in abundance in various places, Lead ore is procured at Bwlch Plwm; but the mines are not regularly worked. The village stands about a quarter of a mile from the turnpike-road leading from Tan y Bwlch to Beddgelert. The living is a discharged rectory rated in the Kings books a L 6-15, and endowed with L 200 royal bounty; present net income L 81; patron, Bishop of Bangor. The church is an ancient structure, appropriately fitted up for divine service. There are places of worship for Baptiste and Calvinistic-Methodists, the latter of whom have also two Sunday schools, containing 85 males and 65 females; and there is another school of from 6 to 20 males and females, who attend the Established Church; these schools are supported by subscription. Evan Thomas in 1732 bequeathed L 20; William Lewis Anwyl left L 10; and John Carreg L 20; Gwen Prichard, in 1715 bequeathed a small portion of land; and Mrs. Lloyd in 1784, a rent charge of ten shillings, all for the benefit of the poor of this parish; besides which there is also a bequest of L 1-15 per annum by an unknown benefactor, to be appropriated to the instruction of poor children. The total expenditure of the parochial rates for the year ending March 25, 1837, amounted to L 281, of which L 220 was for the relief of the poor, L 30 towards County rates and L 31 for incidental charges."

CLYNNOG

(The first known home of bur Robert's Ancestry,) (From Lewis's Topographical

Dictionary)

"Clynnog (Celynog) a parish in the union of Carnarvon, hundred of Lechgorval, Arvon division of the County of Carnarvon, North Wales, 10 miles (s.s.w.) from Carnarvon on the road from that town to Pwllheli; vontaining 1731 inhabitants. This extensive parish is situated on the shore of St. George's channel; the village stands on a plain, at the base of Gyrn Goch mountain, and is distinguished as having been the residence of St. Beuno, who built a church here, near his cell which was afterwards made collegiate, and, at the time of the Lincoln Taxation, in the year 1291 had an establishment consisting of five portionists, or prebendaries, which continued until the general dissolution, and was endowed with extensive possessions, assigned by divers native princes and wealthy individuals; among which was the township of Clynnog, which is held freely under it at the present time."

"St. Beuno is also said to have founded a monastry here, which, however, more probably owed its origin, in 616 to Gwethaint or Gwyddaint, one of his disciples; it was situated at a place called Monachdy, Gwyn, about 2 miles southeastward from the church, and, having fallen into decay after its first immates were despersed, was restored for the reception of Carmelites or White friers and called Monachdy Clynnog Bach, to distinguish it from Clynnog Vawr, the township given as part of the endowment of the church. This society was probably of no long duration, but it is not known at what period it was suppressed, nor has anything further been ascertained regarding the history of the establishment. According to tradition the original church founded by St. Beuno, was destroyed by fire in 967; and a book concerning it, called Tiboeth, was written by St. Turog, and mentioned so late as the reign of Henry VIII is said to have been preserved."

"The mountains Gyrn Gech and Gyrn Ddu here, form the extremity of a long ridge stretching obsiquetly from Snowden, and terminating a short distance from the sea, Copper-ore, and manganess exist among the mountains in various parts of the Parish, but no spirited efforts have yet been made for working the mines. Fairs are held on May 6 and November 6th."

"The living is a discharged vicaraged, rated in the king's books at L 6; present net income L 158; is rated at L 24, is a sinecure, annexed to the headship of Jesus College Oxford the principal titles. The church, dedicated to St. Beuno, is a large cruciform edifice, built in the time of Henry VII, in the later style of English architecture, and consisting of a nave, chancel, and north and south transepts with a lofty square tower at the west end.

On the south side, and communicating with the church by a narrow passage is a large building, called Eglwys Beuno, in which the remains of the founder were interred, it is now used as a school room, in which about 35 children of both sexes are taught partly by contributions of L 10 per annum from the rector and vicar and partly at the expense of their parents. St. Beuno, who was uncle to St. Winifred, whom he took under his protection, and is fabled to have re-united her head to her body, on its being struck off by Cradocus, son of King Alen, on which thru his intercession, the virgin was restored to life, had his shrine at this place, which was held in great veneration, even until within the last seventy years, for the miracles reputed to have been performed at it; a plain after-tomb, the monument of the saint stood in the middle of the building, called Eglwys Beuno or St. Beuno's chapel, which it was customary for the superetitions to cover with rushes, and place thereon sick children or other diseased persons, after subjecting them to ablution in a neighboring holy well, convinced that after passing a whole night on his tomb, the patient would be restored to health by the miraculous interposition of the saint. In the east window of the church are some fragments of stained glass and the date 1584; and there are some interesting monuments of the families of Glynne and Twisselton, among which is a neat monument to the memory of Colonel Twisselton, an active officer during the parlimentary war, who defeated and made prisoner Sir John Owen, near Llandegal in 1648. Both the church and chapel of St. Beuno are in a state of considerable dilapedation, from the loss of funds with which they were formerly kept in repair. Until the close of the last century (1700'S) a custom prevailed of offering in aid of the repairs of the church, or for the relief of the poor, calves and lambs born with the nod Beuno or mark of St. Beuno, a certain natural mark in the ear, which were brought to the church on Trinity Sunday, the festival of the Saint, and delivered to the church wardens, who, having sold them, put the money into a large chest, called Cyf St. Beuno, made of one piece of oak, and secured by 3 locks, still preserved in the church, which in allusion to its strength gave rise to a local phrase applicable to any difficult undertaking that was intended. There are 4 places of worship for Calvenistic-Methodists, and one for Baptists within the limits of the parish; also 9 Sunday Schools gratiously conducted, and consisting of about 900 children; seven of them belonging to the Calvenistic-Methodists, one to the Independents and one to the Baptists. Several small charitable donations have been made by different benefactors, the interest of which is divided among the poor annually at Christmas. In a field at Bachwen is a very large Cromlech, and near it an upright stone, about 9 feet high. The total expenditure of the parochial rates for the year ending March 25, 1937 amounted to L 834 of which L 633 was for the relief of the poor, L 138 towards County rates, and L63 for incidental charges.

BEDDCELERT ther Elizabeth Edwards)

(The home of Great Grandmother Elizabeth Edwards)

(From Lewis's Topographical Dictionary of Wales)

"Bethgelert (Bedd-Colert) a parish in the union of Festioniog, partly in the union of Ewionydd division and partly in that of Isgarval, Arvon division, of the county of Carmarvon, and partly in the Hundred of Ardudwy, county of Mcirioneth, North Wales, 16 miles (s.e. by s) of Carnarvaon; containing 777 inhabitants. This very extensive parish anciently called Llan Ybor, derived its present name from a priory of Black Cannons of the order of St. Gilbert, founded according to some writers about the year 1098, and dedicated to St. Mary by Llewelyn the Great, in gratitude for the preservation of his infant son from the attact of a wolf, which, during the absence of the family upon a hunting excursion, had entered the house, and which his favorite greyhound Celart had killed, while attempting to seize the child in its According to the well known legendary story, Llewelyn on his return from cradle. the chase, perceiving the mouth of the dog stained with blood, hastened to the nursery and finding the cradle overturned and the floor streaming with blood, hastily concluded that his son had been killed by the hound, and instantly drew his sword and stabbed the faithful animal while carressing his master. But on removing the cradle he found his child unhurt and sleeping quietly by the side of the wolf, which the watchful Celert had killed. Stung with romorse Llewelyn erected a tomb over the dog's grave on which spot the conventual church was afterward built; and from this circumstance, the priory obtained the appellation of Bedd Culert on Grave of Celert. But Mr. Rowlands has traced the existence of this monastic establishment to a period long enterior to the above, even prior to the reign of Owain Gwynedd, from which it received an endowment of lands etc., which was augmented by Llewellyn. The priory having been nearly destroyed by fire, about the year 1283, was repaired by Edward I. assisted by Anianus, Bishop of Bangor, who granted ample indulgences to all who should contribute towards the rebuilding of it; and in his edicts for this purpose he describes it as being with the exception of those of Bardsey and Bangor Iscoed the oldest religious establishment in the principality. The priory flourished till the

time of Henry VIII who annexed it to the Abbey of Chertsey, in the County of Surrey, and it was subsequently together with that establishment, given by the same monarch to Bishem Abbey, in the County of Berks, its revenue, at the dissolution, amounted to L 69-3-8. There are no remains of the building the materials of which are supposed to have been used in the erection or repair of the parish church; nor can its site be at present distinctly ascertained. All the lands in the county of Carmarvon, belonging to the priory, were granted to Robert and Henry Bodevil by Edward VI in the second year of his reign."

"The parish is situated in the heart of an extensive mountainous district, abounding with strikingly romantic and with grand and magnificent scenery, richly diversified with lofty mountains of various elevation and character, luxuriant vales expansive lakes, woods, groves, and plantations of the richest verdures and comprehending an almost endless variety of views and prospects of surpassing beauty and interest. Its limits reach to the summit of the towering Snowdon, including nearly the whole of its southern side and base, as well as the mountains of Moel Hebog, Aran, Griag Goch, and Mynydd Mawr, with part of Siabod, all of which though secondary to Snowdon are mountains of lofty elevation. The village which is small but in which a spacious and commodious inn has been built, for the accommodation of the increased number of persons who visit this interesting neighborhood, is delightfully situated at the confluence of the rivers Glaslyn and Colwyn, which rise in the adjacent mountains, and consists only of a few scattered cottages, principally inhabited by shepherds, whose flocks feed upon the neighboring mountains. To the northwest of it the road passes between the small lakes Llyn Y Cader, and Llyn y Dywerch beyond which is the broad lake Llyn Cawellyn at the base of Mynydd Mawr, a mountain of lofty and precipituius elevation, which in this part receding in a semicircular curve forms a bold and rugged berrier of this fine sheet of water; which is more than a mile and a half in length and about three quarters of a mile broad; the water is beautifully transparent and abounds with red char, a fish peculiar to mountain lakes. At the extremity of the lake and upon a bold rocky precipice in the mountain are the ruins of Castell Cidwm, a fortress erected by Cadwaldr to defend this important pass into the regions of Snowdon which, from the earliest ages had been the secure retreat of the native Welsh, in cases of extreme danger, and the rallying point of their efforts in repelling the invaders of their country."

"To the west is the mountain pass called Drws y Coed, where are some productive copper mines, and beyond are two fine lakes adjoining each other, called Llyniau. Nantelle, from which spot is obtained a view of the summits of Snowdon, all of which are seen through a vista between the intervening mountains, with singular grandure of To the northeast of the village an opening between the mountains forms the beautifully romantic pass of Nant Gwynant, memorable for the sanguinary battle which was fought between the forces of the Earl of Pembroke and those of Ievan ab Robert in the reign of Edward IV. Through this delightful vale, the name of which implies the vale of waters passes the road to Capel Curig; extending for 5 or 6 miles through a continued succession of richly varied scenery, unsurpassed for picturesque beauty and sublimity. In some parts are seen alternately clear and expansive lakes, reflecting either the rugged and sterile precipices, or the richly wooded sides of the lofty mountains by which they are enclosed; the luxuriant meadows and fertile plains intersected by numerous riverlets; and in other craggy clifts over which the mountain torrent forms frequent cataracts, barren rocks and the most dreary sterility. On the margin of Llyn Gwynant, one of the principal lakes in this romantic vale, are the ruins of a small ancient chapel, called Capel Nant Gwynant, formerly belonging to Bethgelart; and not far distant is the isolated rocky eminence called Dinas Enrys, celebrated as the spot where Vortigern is said to have assembled his council of wise men, or magicians in 449, and also as the residence of Merlin. The summit of this rock forms an extensive area, which is defended with walls of loose stones, and accessible only on one side; the entrance appears to have been guarded by two towers and within the area are the foundations of circular buildings of loose stones, the walls of which are 5 feet in thickness. The road to Capel, Curig extends beyond the point of the mountain siabod, where it joins the pars through Llanberis, through which a road to Carnarvon was opened in 1831. To the South of the village is the pass to Pont Aber Glaslyn, the entrance to which is somewhat narrow, but becomes gradually more contracted by the approach of the mountains leaving scarcely room for the river which rushes with violence through its rocky channel. The scenery in this vale is rudely magnificent, the mountains rise to an amazing height, and towards the vale present a series of huge precipices, towaring above each other at irregular intervals, and rugged masses of projecting cliffs, threatening every moment to detach themselves from their lofty heights and fall into the vale. At the extremity of the pass is Pent Aber Glaslyn, a bridge of one arch 30 feet in the span, thrown over a chasm of tremenduous depth between two steep precipices, which here bounds the

counties of Carnarvon and Meirioneth, and forms the principal communication between them. This spot is celebrated as the place where the princess of Meirion received the sign of the Cross from Baldwin, Archbishop of Canterbury when preaching the crusades throughout the principality. Near the bridge is a cataract, formed by a mountain torrent obstructed in its descent by the shelving ledges of a projecting rock. The lake Glaslyn, or the Blue Lake so called from the transparency of its waters is the source of the river of that name, and within the parish are numerous other lakes besides those already described among which may be noticed Llyn Cwnstrallyn, Llyn Dinas, Llyn Llydaw Lln yr Adar and Llyn Duwaunydd. A little to the south of the village and near Pont Aber Glaslyn, copper-ore has been found in great abundance, and mines of it have been worked for many years; but the copper was so intermixed with other ores as to render it very difficult of separation with any advantage to the proprietors. About the year 1800, the high price of ore induced some adventurers to renew the works from which great quantities of ore were obtained for some years; but they were again discontinued and remained in a neglected state till 1819 when they were reopened and since that period many hundred tons of ore have been procured annually. The principal mines are those of Drws y Coed, at the base of Mynydd Mawr, in the District of Llyniau Nantelle, which affords employment to 400 men; the ore obtained here is of very good quality, and is sent in great quantities, by means of a railroad leading from the works, 8 miles in length, to the wharfs at Carmarvan, from which it is shipped to Swansea, Staffordshire, and other parts of England. Fairs are held here on Aug. 18th and Sept. 23 and 27th".

"Some beautiful quartz crystals are found in the mountains in this parish more particularly in Snowden, of a clear diamond like transparency, and in the form of a regular hexagonal prism, which are known by the appelation of Welsh diamonds. In the township of Mammar resided two distinguished bards of the L5 century Rhys Both y Eryri, the favorite bard of Owain Glyndwr and Davydd Nammor, both of whom were natives of this parish and were interred in the Churchyard. Bethgelert is principally the scene of Dr. Southeys poem of Madoc, At Dolviog in the vicinity considerable planatations have been formed the last 30 years by W. M. Thackeray Esq. M.D. which are new in a flourishing state."

FESTINIOG

(The last home of David Roberts and family in Wales)

"Festiniog a parish and the head of a union in the hundred of Ardudwy. County of Meirioneth North Weles $2\frac{1}{8}$ miles (E,N,E,) from Tan y Bwlch; containing 16488 inhabitants. The village is pleasantly situated on an eminence between the rivers Dwyryd and Cynvael on the road from the western coast of Yspyt y - Ivan and Bala and commands a delightful prospect down the Vale of Festiniog towards Maentwrog, Tan y Bwlch and Traeth Bach. This beautiful vale, which is partly included in that of Maentwrog, was first celebrated by Lord Lyttleton, about the year 1756 since which time it has been visited by numerous tourists, who have described its pictorial beauties in terms of merited eulogy. It is encompassed by lofty hills, the slopes of which are, in many places well clothed with wood finely varied with projecting rocks and verdent sward, and contrasted with the rich corn fields and meadows skirting the margin of the Dwyryd which winds pleasantly through, the center of the vale, at the lower extremity of which it meets the tide, and expands into a broad estuary, called Traeth Bychan, which opens to the sea in the northern part of Cardigan Bay; this river here separates the parishes of Festiniog and Maentwrog and receives in its course in the vicinity the tributary streams of the cymmeram, cynoael, Llychryd and Felenrhyd."

"Tan y Bwlch Hall, a handsome Mansion is charmingly situated on the declevity of a mountain, at the North-western extremity of the Vale embosomed, in full grown plantations, the luxuriant foliage of which fringes verdantly the steep rocky side of the mountain above it. The summits of the Moelwyn mountains which are in this parish not only command a pleasing home view of the interesting beauties of the vale, but embrace a wide and varied prospect of the surrounding country. There are various small apline lakes in the vicinity, the principal of which are Llyn Merwynion. Llyn Gammell and Lyn Mannod, all much frequented by anglers, particularly the first, the trout caught in them possessing the most delicious flavor. Near the village are two interesting cataracts called the Fells of Cynvael. The upper is composed of three steep rocky precipices over which the waters of Cyuvael are impelled into a deep dark basin, overshadowed by flanking rocks. About 300 yards below this the river is crossed by a rustic stone bridge and at an equal distance lower occurs the other cataract, consisting of a broad sheet of water sweeping over a slightly shelving rock about 40 feet high, from the bottom of which it rushes with murmuring impetuosity through a narrow chasm, glistening among the loose fragments of rock which oppose its progress, and falling from slope to slope, at length gains a smoother channel and winds placidly

through the vale to its junction with the Dwyryd. Between this and the bridge; a tall Collumner called Pulpit Hugh Llwyd Cynvael or "Hugh Lloyd of Cynvael's Pulpit, resting upon a broad base, rises from the bed of the river detached from those which form its wood-fringed sides. The Hugh Lloyd from whom it takes its name was a reputed sorcer in the time of James I, and is said to have delivered his incentations from the summit of this isolated rocky pillar, for which dark purpose its situation in a deep umbrageous glen was well calculated."

"There is a great variety of picturesque and romantic scenery in the vicinity of a spot called Cwn Cymmorthau, near which there are 4 small lakes, named Llyn Cymmorthau, Lyn Du Bach, Slyn Trwstyllon and Llyn Conglog. On the road to Bala is a place where, after heavy rains, the waters descend from the mountains with tumultuous rapidity and form a stupenduous waterfall."

"The extreme length of the parish is about 10 miles. And its breadth nearly six; The hilly parts are stoney and have a thin sterile soil; the lower are light and gravelly, but fertile; the vale is liable to frequent inundations, which, when the land floods and the tide meet, overspread a considerable portion of its surface, but their injurious effects have been partly obviated by the construction of embankments. Four slate quarries are profitably and actively worked here; and their produce in beauty and goodness is equal to that of any in the principality. The slate rock lies in strata like coal, and its precipituous escarpments form vast walls, extending from north to south or from northeast to southwest."

"When the supernincumbent earth is removed, it is split into portable blocks by means of wedges and leavers or when these instruments are insufficient, by the application of gunpowder; these pieces are than conveyed to an open space and divided with a hammer and wedge into thin Laminae or plates of various sizes. The largest and best shaped are called "queene" the next in size "duchesses," the next "Countesses" and "ladies," and the smaller "doubles," all these are generally sold by the thousands, and the rough heavy ones called ton slates," by weight."

"The laborers in these quarries, called "blasters," "Borers" etc. are several hundred in number, and often work in very dangerous situations, standing on ledges projecting over immense precipices, and descending to their stations with the aid of a rope tied around the waist. When a blast, or explosion of gunpowder takes place, timely notice is given, by loudly calling out "War". and the echo of these explosions, which are sometimes heard to the distance of 5 or 6 miles, reverberating from cliff to cliff is indescribably grand and appalling. The splitting and dressing of slates, which is performed by men exclusively called "Quarry-man," is an operation requiring great skill and much practice.

"A copper mine is worked at Cwm Cynvael; and a load mine at Gam-allt; Copper ore is also found in Bulch y Plwm, near the Traeth Mawr, and peat is obtained within the limits of the parish. Festiniog is a place much resorted to during the summer months by tourists, on account of the beauty of the surrounding scenery; and for their accommodations it has a good Inn, with a boarding house attached. Fairs are held on March 7th, May 24th, the first Friday after Trinity, June 30th, August 21, September 26th, October, 23rd and November 13th. Potty sessions for the District are held at the Inn at Ten y Bwlch on the first Monday in every month."

"The living is a rectory, with that of Macntwrog annexed, rated in the King's books at L 10-4-2; present net income L 254; patron Bishop of Bacor. The church dedicated to St. Michael, is in the Style of English architecture, in 1829 a gallery was erected at the west end, containing 72 free sittings toward defraying the expense of which the incorporated Society for building and enlarging churches and chapels granted L 13. There are places of worship for Independents and Calvinistic Methodists. A national school for both boys and girls was established in 1830, for the parishes of Festiniog and Macentwrog for which a neat building of English Architecture has been erected near the village by subscription among the inhabitants, aided by a grant of L 62 from the parent Society of London; it is partly supported by subscriptions and partly by small payments from the children and affords instruction for about 55 children daily and 45 on Sunday. About 40 boys and girls are taught in another day school at the expense of their parents. Here are also 4 Sunday schools gratituously conducted, 2 of which, belonging to the Calvinistic Methodists, contain about 540 children; another, to the Wesleyan Methodists, consists of about 40, the remaining one belongs to the Independents, and affords instruction for about 280, chiefly boys."

" I'm Spring wife, -- I'm

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"In this parish, near a tumulus called Tommen Y mur, is the site of the Roman station "Heriri Mons". Two Roman Roads are said to have intersected each other within its limits, one leading from Segontium, near the present Carnarvon, to Mediclenum, in Montgomeryshire; and the other from Conovium at Caerhen, near Aberconway, to Loventium at Llanio in Cardiganshire. Within the parish one of these roads, now called Rhyd yr Halen, more properly Rhyd Helen or Ford Helen signifying "Helen's Way," may yet be distinctly traced though for the most part being covered with turf. It is said to have been constructed by Helena, daughter of Octavius and consort of Emperor Maximus; but this presumption is founded only on its present appellation, which is most probably a corruption from Fordd Lleon, signifying the "Legionary Way." Near it. are the remains of Beddau Gwyr Ardudwy" the graves of the men of Ardudwy" which are about 6 feet long, and were formerly marked at each end by two upright stones, from 2 to 3 feet high, and one broad, long since removed. These graves, and some Druidical circles adjacent denote this to have been the scene of some unrecorded conflict; the tradition connected with them is, that the men of Ardudwy in order to people their territory, entered the vale of Clwyd and forcibly bore off several of its fair in- habitants; but they were pursued by the men of Clwyd, and overtaken at this place, where a sharp conflict ensued in which the former were defeated and slain; they nevertheless appear to have secured the affections of the females, who, rather than return home, are said to have rushed into an adjacent piece of water, called from this circumstance Llyn y Morwynion or "Maiden's Lake" and there to have perished. A silver seal now in the possession of W. Oakeley Esq. of Glan William, was found near the mountain of Moelwyn in 1831; it bears the inscription "S. Lodowici Epi. Bangoren ad Causas", having been the seal of Lewis, Bishop of Bangor, whose identity prior to this discovery, had not been satisfactorily ascertained; he lived in the reign of Henry IV and having taken part in the insurrection of Owain Glyndwr was apprehended in Yorkshire and deprived of his Bishopric in old chronicals he is simply called "Bishop of Bangor." The poor law union of which this place is the head was formed May 8, 1937 and comprises the 15 following parishes and townships; namely Fostiniog, Llanbedr, Llandanwg, Llandecwyn, Llanvair, Llanvihangel y Traetha, Llanvrothen, Maentwrog and Trawsvynydd, in the county of Meirioneth; and Bethgelert, Dolbenmaen Llanvihangel y Pennant, Ponmorva, Trevlys, and Ynyscynhaiarn in the county of Chrinarvan. It is under the superintendance of 22 guardians, and contains a population of 11500. The total expenditure of the rates for the parish of Festiniog for the year ending March 25th, 1837 amounted to L278 of which L244 was for relief of the poor, L21 towards County rates and L13 for incidental charges."

JAMES AND MARGARET JONES HUGHES

AND THEIR FAMILY

By David R. Roberts

Three of the children of James and Margaret Jones Hughes married three of the children of David Roberts, viz: Taliesin Hughes married Elizabeth Roberts on Jan. 13, 1867 at Logan, Utah; Gomar Hughes married Jane Roberts on March 11th, 1872 in the Endowment House, Salt Lake City, Utah, and Daniel Roberts married Sarah Ann Hughes on March 29th, 1875 in the Endowment House, Salt Lake City, Utah. On account of this intermarriage of the families I could not justly insert the following information in any one of their family sections so I am therefore placing it in this section of the book to which I think there can be no objection.

Somewhere in South Wales there lived during the 1840's and the years following, the family of James Hughes and Margaret Jones, his wife. No one of their descendants seems to know just where the families or ancestry of this couple originated as there are no records of them. While on a visit to Samaria, Idaho, some years ago I contacted David Edwards, a friend and acquaintance of the family in those early days in Wales. He said that James Hughes was an Engineer of stationary engines and that he tended an engine located about three miles from Merthyr Tydfil near a place called Llandilo or Llandilo tal y Boub. This engine drove a pump for pumping water from the river into a canal in which boats were used to transport commodities to and from those parts of the country to Aber ddaw near Swansea, a sea port town in South Wales. James and Margaret Jones Hughes were born, no doubt, at or near Merthyr Tydfil in South Wales.

Evidently this man and his wife together with some of her relatives were contacted by the Elders of the Church of Jesus Christ of Latter-Day Saints, commonly called "Mormons" and they became converts to Mormonism and joined the Church. Just when or where this happened in Wales is not now known. By reason of their conversion to Mormonism, they, in common with others, were imbued with a desire to gather to the head-quarters of the Church in America.

In pursuance of this desire they, with many others, started on this journey leaving Wales in 1855 for their objective destination, in the Valleys of the Rocky Mountains.

For some time I have made inquiry of the descendants of James and Margaret Jones Hughes for some information about the migration of the family from Wales to this country, but no one seemed to have the slightest bit of information regarding it, nor did enyone know where such data could be had. During the course of some research work in the Church Historian's Office for some information about Elizabeth Roberts, my mother's sister, I accidentally stumbled onto the data following. I consider it providential because there was not the slightest clue to it in their family and I was very desirous of securing it for their benefit to put in our family record book.

RECORD OF EMIGRANT SHIP'S PASSENGERS

The Church Historian's Office, Salt Lake City From a book entitled "Emigration, 1854-1855- #1040"

"Ship Chimborazo" of 1071 tons register, Captain Vesper, Master, Franklin D. Richards agent" page 164, is recorded, under the columns "Name" - "Age" - "Profession or Occupation," "James Hughes, 31, Engineer; Margaret Hughes, 30, Wife; Maria, 13, Spinster; Taliessin, 12; Gomer, 9; Mathew, 4; Lewis, 2; Daniel, 10 months." "Address Mr. R. Evans, 13 Castle Street, Merthyr Tydfil, Country W (meaning Wales). No. of Notification, 127, Mar. 30-55, Steerage. Deposit, L7-0-0. Balance L-17-0-0, Total L24-0-0. No of ticket, 82. Description of Emigrant, Ordinary.

"On page 168 in the same book is a 'Recapitulation' of the list of passengers as follows: "Class-Ordinary-adults (over 14 years) 173; Children (Under 14 years) 51; Infants (under 1 yr.) 11."

"Class-P.E. Fund-adults, 132; Children, 53; Infants, 10; Total 430."

"One lady taken on shore after clearing. Elder Edward Stevenson was President of the company and 'William Henry Osmond, cook' making a total of 431 souls on board. Sailed 17th of April 1855 for Philadelphia."

In a book entitled "British Mission 1854-1855" is recorded the following:

*April 17, 1855

"Tuesday April 17-the ship "Chimbarazo" - Captain Vasper, cleared from the port at Liverpool on this date, with 431 souls on board bound for Philadelphia; one hundred and ninety-five of the passengers were P.E. Fund emigrants. There were seventy saints from the channel islands mission and about 200 from Wales; the remainder were from London, Kent Essex and Reading Conferences. Elder Edward Stevenson, who presided over the Gibralter mission was appointed President of the company, assisted by Andrew L. Lemoreaux, President of the French mission and Thomas E. Jeremy who acted as Councellor in the Presidency of the church in Wales."

"After a pleasant and successful voyage the "Chimborazo" arrived in the mouth of the Delaware on the 18th of May. Two infants died on board; one child was born; three marriages were solemnized and four baptisms took place on board; four applied for baptism on arrival at Philadelphia where the ship cast anchor on the 22nd of May.

"Between two and three hundred of the emigrants continued the journey to St. Louis by way of Pittsburg, while the remainder found temporary employment in Philadelphia and vicinity. Those who continued to St. Louis were overtaken in Pittsburg by the emigrants who crossed in the "Samuel Curling". On board the excellent and commodious Steamboat "Amazon" and under the presidency of Elder Edward Stevenson, the two companies numbering nearly 600 souls proceeded down the river to St. Louis where they arrived on Saturday night, June second." On the 4th of June about 140 passengers, including about 80 P.E. Fund emigrants, sailed from St. Louis for Atchison on board the Stemaboat "Ben Bolt" in charge of Elder Edward Stevenson. On Friday, June 8th, about 300 passengers, the majority being P.E. Fund emigrants sailed from the same place for Atchison on board the "Amezon" in charge of Elder Israel Barlow. About 300 others of the emigrants who corssed the Atlantic in the "Chimborazo" and "Samuel Curling" remained in St. Louis awaiting orders from the P.E. Fund Company, Agents, in regard to their future progress. Nearly two hundred of them went into camp a short distance from the city in a fine open country and in a healthy location where they lived in tents, about two weeks, not knowing for some time whether they would be sent through to the Valley that season or not. When it was finally announced that they would embark, they were perfectly delighted, and went on the steamer, Ben Bolt, which sailed from St.

Louis for Atchison on the 19th of June under the Presidency of Francis St. George." (Contributor, Vol. 13-546.)

"The following letter gives further information in regard to this company." (Millenial Star, Vol. 17-397)

"Ship 'Chimborazo' off Cape May 120 Miles from Philadelphia May 18,1855."

Troping with a term of the

"President F. D. Richards

"Dear Brother: Our pilot is on board to conduct us up the beautiful Delaware. I take great pleasure therefore, in giving a short account of our beautiful and safe voyage over the briny deep. We left Liverpool docks 12th of April at 12 o'clock. We were taken down the River Mersey by a tug-boat to the sea, and then left to the mercies of wind and waves, both of which were mild and gentle for four days, when we took fair winds, as we were leaving soundings, having the blue sky and rolling billows to gaze upon—a new but majestic scene to most on board—and the cheerful countenances of the saints, with songs of Zion told the joy of hundreds on board who had for many years earnestly desired and prayed for deliverance from old Babylon. Great was the joy of the saints on leaving moorings in the presence of Elders William Kimball, Grant, Ellsworth, Ferguson, Merrill, Dunbar, and others in the shouts of hundreds, not unnoticed by angels, and those Prophets who predicted and foresaw the sons of Jacob gathering home from every nation, kindred tongue and people, to the inheritance promised him and his after him.

*From the time we took fair wind until the 29th we advanced prosperously. We were then becalmed for four days, and were drifting back by the tide. This day being Sabbath, we held two meetings on deck through the kindness of our noble Captain. Much of the Spirit of the Lord has been manifested, and the saints showed their willingness by unanimous vote to devote the first day of May to fasting and prayer for past favors, also to be favored with fair winds. Be assured, this fast was not without sacrifice, as most of the saints were getting a sharp appetite from the fast without vote--by sea-sickness. However, the Lord did not pass our sacrifice unnoticed for previous to our dismissal of sacrament meetings in our various wards, the Captain was ordering more canvas before the fair wind which continued five successive days and nights and which brought us safely over the banks of Newfoundland. We passed one ship dismasted. The saints did not complain at the loose boxes and tinware dancing to the tune of ten knots an hour, as we were getting what we asked for -- fair wind which is not attended without the waters being somewhat enraged at sea. Then we had a few days of cold, disagreeable weather, attended with snow and rain and winds fluctuating, which is quite common at the mouth of the St. Lawrence River, where the ice of the Lakes Erie and Ontario flow down.

"The officers and crew were often heard to say the "Mormons" had better fast and pray again, but all with the best of feelings and belief of some.

"Sunday 13th May--New York pilots came on board close alongside of Long Island. We learned from the papers of the arrival of the "Juventa" six days previous--7th inst. at Philadelphia. We find, this is a close chase, as they had 18 days start.

"We held three meetings this day on deck--two preaching meetings, and one sacrament and testimony meeting attended by officers of the ship with the best of feelings; a day not to be forgotten, for heaven has smiled upon us, and I must say the ship is a Christian for it has kept the Sabbath by resting, as it has been calm and fair each Sabbath, so that we have been able to hold meetings on deck.

"The 18th cast anchor sixty miles from port, in the Delaware River. This is about half way from the mouth of the river or Cape May. I am happy to report the Saints in excellent standing and health rejoicing to see the promised lands of Jacob. Considering the experience of the saints on board, I never wish to preside over a more willing and better people than the "Chimborazo" conference. Through my able council and Presidents of wards whom I often met in council, we were able to control all things for good and for the comfort of the saints, which was quite satisfactory.

"Many came to me and said they lived better on shipboard than in England. We have kept up our daily meetings, twice each day in our various wards which caused a continuation of that good Spirit that is coupled with signs following. The gift of tongues, interpretations, prophesy, not omitting the healing of the sick by laying on of heads, have accompanied us, to our joy. Many have testified that they have enjoyed more of the Spirit of God on ship board than ever before. We have enjoyed excellent health all the way, sea-sickness excepted. The saints employed their extra time in making tents and

wagon covers for the plains.

When had two deaths of infants, one on April 28th daughter of Jeremiah and Price, by accidental fall from the hatchway, aged 23 months; May 2nd son of William Beynon of inflamation of the lungs, aged 10 months, both from East Glamorganshire Conference, Wales. We have had one birth, three marriages, four baptisms and four applicants on arrival, one of which is mate of the ship, brother-in-law to Captain Peter Vesper, Master of our ship, who has secured our blessings and warmest feelings for his kindness and good management. I can speak of him as a good navigator, kindly disposed, by which he secured a vote of thanks both on leaving Liverpool and on arrival in Philadelphia. On one occasion three kettles of guel were administered to the saints by him, which caused them to say, 'God bless the Captain.'

"The 22nd, We have been detained in the river until day-light. This morning we learn the S. Curling arrived today and will join us, and will leave for Pittsburg day after tomorrow. Elders Lamoreaux and Jeremy join in love to you and all friends, and may God bless you all and bring you safe home to Zion."

Yours in the New Covenant, Edward Stevenson.

"The St. Louis Luminary, of June 9th published the following: (Millennial Star, Vol. 17-461)

"Late on Saturday night, the 3rd inst. from 550 to 600 souls of saints arrived here by the excellent and commodious steamboat "Amazon" under the presidency of Edward Stevenson. This company was composed of the passengers of the ships 'Chimbarazo' and 'S.Curling' about an equal number of each company. About 100 arrived on Thursday the 7th inst. by the steamboat "Gibson" in charge of Elder Thurston, the balance of the companies are remaining in New York, Philadelphia and Cincinnati and other places between this city and New York; the most of whom will doubtless make their way to the western country as soon as circumstances will permit.

"We shipped on Monday, the 4th inst. about 140 passengers on the Ben Bolt for Atchison, including about 80 P.E. Fund passengers, who left about 10 o'clock P.M. in charge of Elder Stevenson, in Company with Elder Jeremy, late of the presidency of the Welsh Mission.

"On Friday the 8th inst. we shipped on the "Amazon" for Atchison about 300 passesengers, including 220 in charge of the P.E. Fund company. The whole company is placed under the charge of Elder Israel Barlow, Elder Willis, secretary, late missionary in India.

"About 300 of the ship's company above named are in the city awaiting orders from the P. E. Fund Company's Agents. About 200 are camped a short distance from the city on a fine open country, in a healthy location, where they are permitted to enjoy the luxury of living in tents in the real Oriental and Patriarchial style. This company is under the Presidency of Elder Andrew L. Lamoreaux, late President of the French Mission who has brought with him from that mission upwards of 70 saints, who are now mostly in the St. Louis camp of Israel.

"Elder John S. Fullmer arrived here on Monday evening, having received and forwarded the several ships' companies--"Siddons", "Juventa", "Chimborazo", and "S. Curling". He has satisfactorily arranged the P.E. Fund Company's business and is now preparing to ascend the river and lay hold of the P. E. Fund Emigration at Atchison and superintend its movements from that point to Salt Lake City."

In the same list of passengers on the ship "Chimborazo" are the names following: David Bown 32, Machine fitter and Jane 35; Jeremiah Price 50, mine agent and Jane 45; Richard E. Davies 32, Carpenter and Keziah 39; William Rodrick 22, Coal miner; Rees W. Davies 41, Coal Miner and Margaret 41; Elizabeth Roberts, 20; (my mother's sister) of Eglwysback Denlighshire.

The record book of my father, Robert D.Roberts, contains some references to this family. They did not continue their journey over the plains to Utah after reaching America in 1855 for some reason, but first settled in Pottsville, Pennsylvania and a short time afterward moved to Illinois just a few miles east of St. Louis Mo. where the father secured work running an engine at a coal mine. In 1858 the wife and mother died and was buried on the bluffs of the Mississippi River at a place called Kaysville, Illinois, over-looking the river bottoms in the state of Illinois about 12 miles east

of St. Louis, Missouri. I copy the following from the record of my father, Robert D. Roberts, recorded under date of January 11, 1904, pages 73-74:

"Some years ago I received those names recorded below from Lewis D. Jones who resides in Samaria, Malad Valley, of the birth of his sister Margaret Hughes and James Hughes' children.

"Margaret Jones Hughes died September 5th, 1858 in Kaysville, St. Clair County, Illinois and was buried there.

"William Jones, brother to Margaret Jones Hughes went back from Willard, Box Elder County to Illinois and by the consent of James Hughes, husband to his sister Margaret, brought their children—seven in number back to Willard, Box Elder County, Utah.

"James Hughes, the father, promised to follow after them soon, but was married the second time and went back to Wales and died there.

"And as two of my sisters have married two of the sons, namely Taliesin and Gomar and my brother Daniel married one of their sisters--viz., Sarah Ann Hughes, this may come of some benefit to the family in future years.

Their names as follows:

in and J. L.

Mariah Hughes was born September 3rd, 1842 Taliesin Hughes was born July 13th, 1843 Gomar Hughes was born July 28th, 1846 Mary Hughes was born August 5th, 1848 Mathew Hughes was born July 6th, 1850 Lewis Hughes was born May 30th, 1852 Daniel Hughes was born January 24th, 1854.

"The above named were born in Glanmorganshire, South Wales.

"Sarah Ann, was born October 23rd, 1856 at Pottsville, Pennsylvania, North America.

"Mary died September 15, 1850 in Glamorganshire, South Wales.

"Daniel died in Samaria, Malad Valley, Onida County, Idaho.
He left a family, a wife and five children, three boys and two girls.

"Daniel Jones and Mary Jones were the parents of Margaret Jones Hughes. (R.Rec.73)

(Daniel Jones was buried in a part of the Roberts burial lot in the Logan City, Utah, Cemetary.

Apparently Daniel Jones with his family crossed the plains before 1859 and then his son William returned to the frontier in 1859 for the Hughes children. The belief that the children crossed the plains in Captain Horton D. Haights company in 1858 is an error. There was no Horton D. Haight Company of emigrants recorded as crossing the plains in 1858. But in 1859 there was such a company. The Descret News of Wed., Aug. 24, 1859, page 197 gives a list of names of Horton D. Haights Company in which is recorded the name of "Talaisen Hughes", and the other members of the family, of course, were in this train because they all came together. "Total 134" persons in this Capt. Horton D. Haight Company.

From Deseret News, of Wed. Sept. 7, 1859, p. 212:

"Arrived from the Plains

"The Church train, so called, arrived on Thursday last, one day sooner than expected at the date of our last issue; Captain H. D. Haight and Bishop Kesler, who had charge of the train, brought it through safely and it arrived in good condition, no accident worthy of note occurring during the trip, though they lost about 60 head of cattle principally or wholly from disease, out of 448 with which they left Florence. There were not many families with this train as the wagons were freighted with merchandise, machinery, etc., for Presidents Brigham Young, H. C. Kimball and D. H. Wells, the Public Works, Professor Carrington, H. Moon and others, some eight of them being loaded with paper, type, ink and other materials for the Deseret News Office, all of which was received in good condition." (They arrived in Great Salt Lake City on September 1st, 1859.)

On Sunday following, i.e. Sept. 3rd, there arrived in the city the handcart company of Capt. Rowley (a Welshman). News of their coming was passed around the city and the account in the Deseret News of their greeting is as follows: "Within a few minutes of the designated time the company arrived, escorted by 2 or 3 bands of music and a vast concourse of citizens of all grades and professions, and passing through the streets lined with anxious spectators, went to Union Square, accompanied by thousands who joined the escort as they passed along. It was certainly a stirring scene, and such a one as has not been witnessed for some time past by this community, calling forth many expressions from beholders, mostly of joy, but some of detestation, that human beings would endure so much, leave their homes in foreign lands, traverse the seas and cross the desert plains with handcarts, all for their religion. The expressions of derision and scorn from some of those who came here to make a raise out of the Mormon difficulties came with an ill grace, for where would they, pour souls, have been now if it had not been for Mormonism.

"Arriving at the Square, the company was addressed by Elder Benson..... One expression saluted our ears distinctly and that was "Live your religion, which, if they do, they will never regret their wearisome journey across the plains, nor any sacrifice, so called, that they have made or ever will make for the cause of truth.

"The liberality of the saints was abundantly manifested on the occasion by the amount and variety of the provisions that were provided through the Bishops of the several wards for the way-worn emigrants, composing the Company, who were thus made welcome to these once, and will be again, ere long, peaceful vales; for surely Mormonism, so called, is not dead as some have supposed, and truth, seemingly crushed to earth, will rise again although it has not in these days been overcome."

There is much written about the handcart company in the Journal History of the Church under date of September 4th, and practically nothing of the Capt. H. D. Haight Company which travelled beside it.

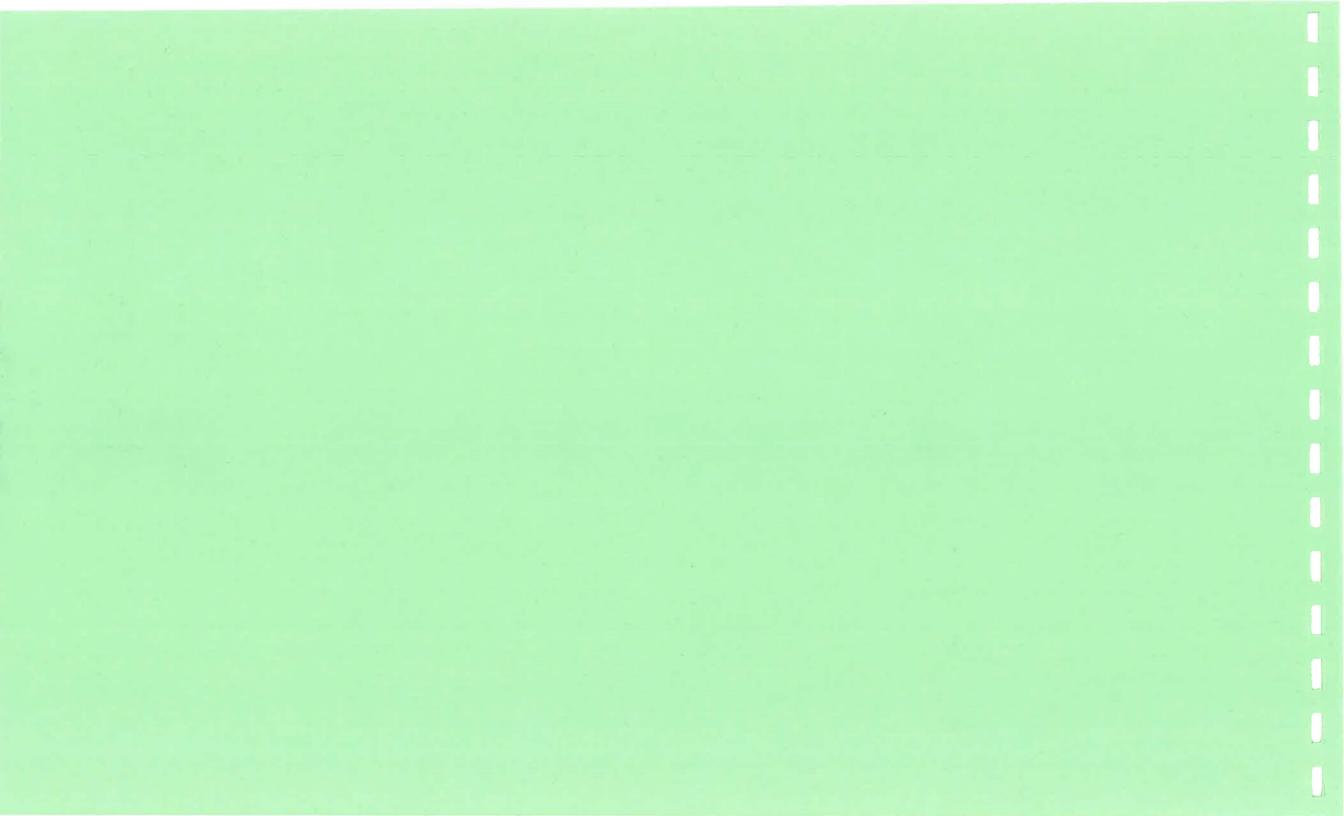
J.H. Sept. 1-59--"About 5 P.M. the Church train of 70 wagons (Capt. Horton D. Haights) went into the President's yard; they contain goods and machinery, viz: 2 nail machines, 3 sugar mills, a cotton carding machine and a set of Burr mill stones. Pres. Young has imported from the states a young Jack and Jenny, which cost \$200 each."

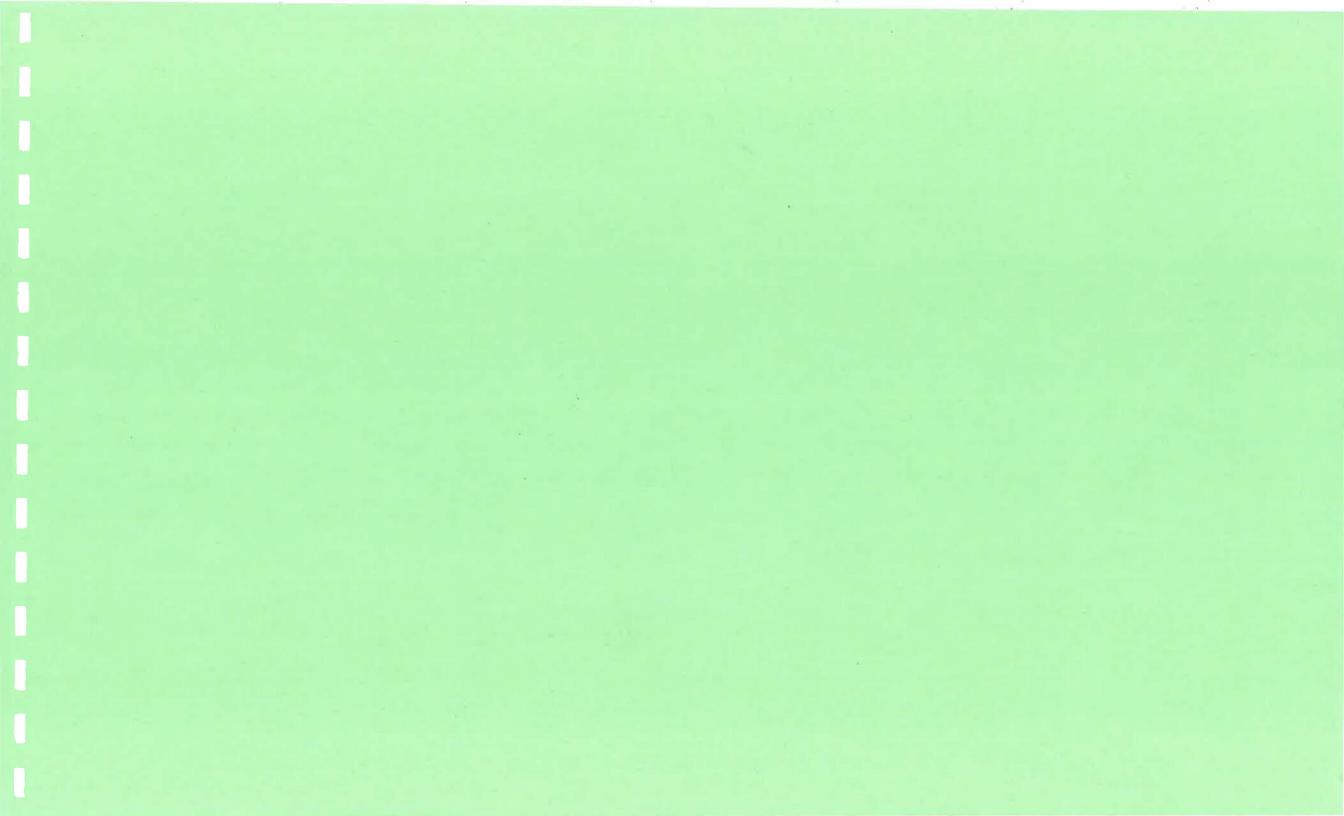
The Hughes children went first to Willard to live with their uncle, William Jones, and then they moved to Logan in the early sixties where they located permanently or at least for some years. The military record of Taliesin and Gomer Hughes in the Cache Valley Military Organization is found on pages A-43 to A-48 of this record. Sarah Ann Hughes and her family in Section "E"; Taliesin and family in Section "G", and Gomer and family in Section "H" of this book.

Dayton Hughes, a great-grandson of James Hughes, returned from a mission to Britain in June, 1939. While in Britain, he visited Merthyr Tydfil to learn what he could about his great-grandsire. He reports that James Hughes, after returning to Wales, married a widow named Margaret Jenkins. She had children, but none resulting from her later marriage with James Hughes. The old canel where James Hughes was employed as pumping engineer is now dry. Dayton found on the church records of Georgetown the Christening dates of Gomer Hughes, his grandfather, son of James and Margaret Jones Hughes, and the other children of the family. Georgetown is a part of Merthyr Tydfil. He could find no record of the christening or birth of James Hughes, but the tombstone in the old Welsh Baptist Church at Merthyr contains the information that James Hughes died at 12 Pond Row, Avercarid (about 2 miles from Merthyr) Jan. 14, 1879. He was 64 years of age which would make his birth date about 1815, and probably at or near Merthyr Tydfil, Wales.

* * * * * * * * * * * * *

An Explanation: According to the R. Rec., Catherine uch Thomas ap Richard was born July 25, 1807 -- according to the R. Temple Rec. #1, it was July 25, 1808 -- and according to the Festiniog Branch Record of her baptism in the L. D. S. Church it was June 25, 1809. The family always celebrated her birthday on July 25th of each year when so celebrated. In a letter dated Jan. 3, 1892, Thomas D. Roberts, then on a mission in Wales, writes to Robert D., his brother, that he secured from the Llanfrothen Parish minister the record of her christening from the parish records as follows: July 19, 1807, Christened-Catherine Thomas, daughter of Thomas Richard, Creua.





RECORD OF THE FAMILY OF ROBERT D. ROBERTS OF LOGAN, UTAH

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STORY OF THE LIFE OF ROBERT D. ROBERTS

By David R. Roberts

Much of the story of the early life of my father, Robert D. Roberts, is recorded in Section "A" of this book because he was an early pioneer and the story of his father's family (David Roberts family) is so closely interwoven into his life, he being the eldest son and being identified with and active in every move of the family. Therefore, all of those narrations relating to his life will be omitted here except the principal incidents necessary to be repeated briefly as a foundation for this biography, together with some incidents not heretofore recorded, and which were of a more personal nature than those already recorded.

He was born at Park, Llanfrothen, Meirionethshire, North Wales on Sept. 21, 1837. He was the son of David Roberts and Catherine Uch Thomas Ap Richard who were natives of Llanfrothan. His grandfather, Robert Roberts, son of Rhys Roberts, were natives of Cae Glas (Blue Field) Clynog, Carnarvonshire. His grandmother, Elizabeth Edwards, was a native of Beddgelert, Carnarvonshire. His mother's father, Thomas Richard, the son of Richard Thomas, the son of Thomas William, or, more properly, Thomas Ap Richard Ap Thomas Ap William evidently had no surname and they were natives of Llanfrothen, Meirionethshire. His mother's mother was Ann Morris, daughter of Rowland Morris and Jane Parry, natives of Llanfrothen. His paternal ancestry were farmers, millers and mill wrights and his maternal ancestry were farmers.

His grandfather, Robert Roberts, left the old family haunts of Clynog and married Elizabeth Edwards at Beddgelert, Feb. 3, 1805, then settled in Fron Wen (White Hillside) Llanfrothen, where the first five of their children were born. This move brought about the meeting of his father David of Fron Wen and his mother Catherine who lived at Crena Mawr (Large Crag), Llanfrothan, during their early lives.

From a manuscript written by my father, I extracted the following relating to the "Park" where he was born, and the surroundings.

"'Park' is the name of an old palace of Roman architecture. It had been abandoned by the owners of the estate on which it was located because they had moved into a new one. They rented the Park to the poor people. It was a large building and would accommodate quite a number of families.

"Some years ago while meditating about the past and what my mother used to tell me about the old country and where I was born, she said that 'in the early morning during the spring time, or on a fine summer day, the birds would sing so beautifully among the trees down in the Cyunant below'. I imagine that they had some extra chorus on my arrival into the world and for my own amusement I have penned these lines.

"I was born in lovely Wales'
Up among the hills and dales,
And I breathed the pure Air,
Sweet from the sea, clear and fair.

"While the birds at early morn, Gladdened the day that I was born, Sweetly singing songs of Joy, To the new born baby boy." (R. MS.)

From a copy of a letter to his friend, John Edmund, is the following interesting data:



I was nine months old when my father and mother moved to Gelli, Cornwydydd. We lived there until I was six or seven years old. I used to go to Lloft-y-ty-Lleath (loft of the Milk House) adjoining the Park on Sunday, with father and mother, sometimes to meetings, to hear Robert Rhys preaching. His home, at that time, was Rhanad. After we went to Llwun-y-gell, Festiniog, to live, I used to go to Garth Foel to a prayer meeting and would go to Bryn-y-glynan to the home of William Hughes to Sunday School. Afterward I went to the home of Uncle Robert's at Chevrwu to Sunday School. So you see I have foamed around that part of the country considerable. Mother was very intimate with Park, Llanfrothan people. She would go there for a month at a time to assist them in sewing and dressmaking, as she was a very fine dressmaker. I remember her going there to help them for a day at a time when I was a little boy. She had a hired girl to take care of my brother and I. My father and John Edmonds (your Father) with others, were in a partnership in Gerunt Quarries, so you see my parents were intimate with Park people." (RL)

He had little or no chance to attend school. Like grandfather, about all of the schooling father received was what he got thru attending Sunday school and what he could pick up here and there, being very desirous to learn all he could, especially to read and write in the Welsh language. Wholly through self effort he not only learned to read and write the Welsh but also became quite apt in reading, writing and speaking the English. He had to work very hard in the slate Quarries with his father from his youth and he had very little time to study and secure an education. He did considerable reading both in the Welsh and the English and was a well informed man, especially in scripture, the gospel, and in current events.

Some of his activities in the slate quarries are presented in Section "A" to which reference is here made. When his father, David Roberts, was converted and was baptized a member of the Mormon Church on May 24th, 1846, he desired to be baptized also, but his father suggested that he wait until his mother was baptized. When she was baptized, he was not at home and the Ordinance was not then performed. The acceptance of Mormonism by his parents became the signal for a bitter persecution against the family in which he constantly shared. In fact, he seemed to be called upon to bear much of the brunt of that persecution. This being the case he decided to postpone his baptism for fear of possibly doing something, because of this persecution, that would cause him to forfeit his standing in the Church, for he knew, from the time his father was baptized that it was the true church of the Redeemer. There was nearly 10 years of this kind of a situation, for the family accepted Mormonism in Mry 1846 and migrated to America in April 1856. It was a time of trial, hard to bear, but out of this testing period they were developing — getting a fine experience and were being more firmly established in their faith in the Gospel as the years came, and passed on.

Father had now passed his 18th birthday and had been a busy hard worker in the slate quarries of Festiniog. The family had succeeded in saving some money with which to pay their way to Zion and every preparation was being made for their departure early in the year of 1856. While the family was glad to go away from the persecution and hatred, it was not without some tears of sorrow, at the parting from the old home and loved ones of the family left behind and for whom they cared.

(From a manuscript in my possession father writes of the family leaving Wales as follows:)

"On April 9th, 1856 we raised our sails to embark for America, leaving Bethania, Festiniog for the city of Bangor. Uncle John Roberts and his family left Rhyd, Llan-frothan the same day and met us at Bangor and the next morning we all boarded a boat at Menai Bridge and sailed to Liverpool, arriving there the same day."

"On the 19th we commenced our ocean journey on the ship "S. Curling" from British shores toward the land of America, arriving in Boston on the 24th of May. We took cars from here to Iowa City and were about eight days on the railroad. After about three weeks delay in preparation in Iowa City, we took our march on foot about 1,300 miles and drew our hand-carts after us. This was a hard journey as we were short of provisions and had to suffer very much, but we were very glad to arrive in Salt Leke City in a valley of Utah, in the great basin—the backbone of the American continent, on Oct. 2, 1856, lacking a few days of being six months on the journey."

(He writes thus briefly of the journey to this land and ends with the verses following.)

"Traveled over land and sea In Utah I love to be. Priests and Prophets live and reign, The Elders teach and explain.

"You are safe on Zion's land,
When you obey God's command;
And shall see his salvation,
The great King of all nations." (R.MS.)

We shall not record here the details of the ocean voyage nor the plains handcart journey with their difficulties and dangers and hardships, but refer you to Section "A", of this book, where everything that could be found relating to the family's migration has been recited.

THE RESERVE

Service and the Land

Arriving in Salt Lake City, he had just passed his 19th birthday, but worn out from the strain of the journey. The family was now destitute with nowhere to go and no particular relative or friend to meet them. His Uncle Daniel's widow, Aunt Gwen, had with her three children, made her way to Zion previously, (1852) and had married a Captain David R. Evans and they were residing in Brigham City. But that was a long way off in those days, with no means whatever of transportation. The family now moved to Farmington into a small rented house. Just what or who prompted this move is not known, but here they were settled down at the journey's end, in Zion, in the valleys of the mountains. Something must be done. Those who were able must find work to secure something to eat. Winter was coming on and they must prepare for it as best they could.

Now following again hurriedly the movements of Robert D. Roberts, we find him, during the winter of 1856-57 living in Ogden and working for Erastus Bingham, Jr., associated with his son, Perry Bingham. They were engaged mostly in hauling timber out of the mountains and choring or tending cattle. The winter was very cold. To illustrate, father told me of coming down 22nd Street, off from the bench where Erastus Bingham, Jr. lived, early one winter morning, and of seeing an ox standing up in the street, frozen to death. This was about half a block east of where the Ogden Tabernacle now stands.

Of the summer of 1857 he writes in a manuscript as follows:

"During the summer of 1857 I was hired by Aunt Gwyn's husband, David R. Evans, and worked for him on his farm at Brigham City, returning to my home in Farmington in the Fall of that year. At this time Brigham City was the outfitting point for emigrants to the State of Oregon, it being the farthermost north-west settlement of the people. During the time that I was living in Brigham City, as above stated, I was one of the Night Guards". (R.MS.)

The winter of 1857-8 he spent in and around Farmington, working for whoever needed help and for what little or anything he could get, so as to be near home, because his father had enlisted and gone into the service in the Echo Canyon war on account of the coming of Johnston's Army.

The spring of 1858 found all of the people on the move south on account of the coming of Johnston's army. Preceding this move South an important event happened in his life. From one of his manuscripts, I copy the following:

(A Baptism)

"When the move South came, we lived in Farmington. I thought to myself, 'What shall I do? Shall I so to California or shall I join the Church? I must now do one or the other. Well, it would be cowardly in me to now run off and live somewhere else when danger and trouble threatens. I know the Gospel is true and I will stay with my people and run the risk with them, even though we may have to fight the army of the United States.' I said to father, 'I wish to be baptized.' So the next day - April 4th, 1858 - father, mother and I went down to the Creek below Farmington to where there was a nice pool of water and I was baptized by my father and was then and there confirmed by him, at the water's edge." (R.MS.)

The family moved South as far as Clover Creek in Juab County, near Nephi, and when the army had peacably settled down in Cedar Valley, West of Lehi, the people all returned to their homes again and the family back to Farmington. From my father's record I copy the following: "We were in the south about two months, then returned to Farmington. We sarned a little wheat for our work. Father and I went to the Canyon to get

out logs to make shingles. In about a month some disease took hold of Mother and Thomas so father had to stay home to wait on them. I then went to Camp Floyd where the army was to seek employment. But I did not prosper and I returned home." (R. Rec. p.8)

Then follows the story of "Mother and Thomas" getting well again and of the illness and death of his father. The further story of the happenings after the return from the move South will be found beginning on page "A"31, including the death of grandfather, and then following is the account of his own serious and long illness of Mountain Fever (Typhoid Fever) and of his final recovery in the spring of 1859.

He was now the leader and father of the family, being the oldest one of them, and as they were considerably in debt because of the death of grandfather and his own long illness, something had to be dome to earn some money to pay those obligations. At this time there was a great gold excitement at Pike's Peak, Colorado, so he determined to go into the gold fields. He had a good horse and saddle so he started out eastward alone on horseback.

There were two things which changed father's plan of going to Pike's Peak gold mines. One was, that on this journey he met so many men returning from there with such discouraging reports of the conditions, and the other was that he secured work from the Army at Fort Bridger. His work there consisted of making adobies or sun dried brick for building purposes and of careing for a small farm that the army had. This farm was some two or three miles from the Fort, up in the mouth of a little canyon where it was handy to get water to irrigate. One day father was there, alone, and at work pulling weeds. He had bent down at this work for some time when he finally straightened up and looking around saw two Indians stealthily moving toward a tree by the side of the field against which he had laid his gun. (Everyone carried guns in those days for protection.) Realizing the situation immediately, he made a run for the gun and as he did so, the Indians ran also and it was a race to see who got it. Father won the race and the Indians left him ummolested. It is a question as to what might have happened had the Indians won and secured the gun.

On this trip, too, whether going to Fort Bridger or coming home I do not remember, father made a forced camp one night, with some road agents (robbers). There were four or five of them. During the course of the evening and the following morning, the conversation between them was such as to make father feel very uncomfortable and rather suspicious. At this time father had a fine horse and a fine saddle, or a fine outfit for those times and these men seemed to like it very much, but they did not molest or trouble him for some reason.

He returned home in the early fall and with what the other members of the family had earned added to his own earnings, they were able to pay nearly all of their debts.

MOVE TO LOGAN

Site a sept of

The family needed a home of their own as other people had, but there was no chance to secure any land with water to irrigate it at Farmington so it was necessary to look elsewhere for such a home and farm of their own. At this time Cache Valley was much talked of, so father started out with a pack of bedding on his horse, northward. He reached Logan in October, 1859 - the first year Logan was settled. The first permanent settlers had pitched their tents there in the month of May that year. It was the same place where his father had camped one night as a member of the militia about two years before. (See Sec. A.) A city was later laid out with broad streets at right angles with blocks of a little more than 8 acres of land between them, designed so that there were 8 lots in each block, 9 by 18 rods each or containing 162 square rods each. It was intended that each family should have a lot, and have plenty of room for a house and a garden, an orchard, grannery, barn, stack yard, corrals, sheds, stables, etc. such as were the needs of the times to make everyone self-sustaining and as independent as possible. The fields outside of the townsite were laid out in 5 and 10 acre tracts and apportioned to the settlers according to their needs. Father squatted on two of those city lots and some 30 acres of land, and later received deeds to those lands.

The Certificates for rights to City Lots, Lands, Water Rights, etc., are in simple forms as follows:

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"Logan City Plat, Cache County, U. T.

This is to certify that Robert D. Roberts is the lawful claimant of Lot 1, Block 22, Containing 162 Rods, also of Lot 3, Block 30 containing 162 Rods.

"Jesse W. Fox, Territorial Surveyor

"G. S. L. City, Feb'y 2nd, 1861."

(On the reverse side is the following:)

"Filed for Record on the 24th day of Feb., 1861 at 4 o'clock P.M. and recorded in Book A, Page 80.

> Geo. L. Farrell Rocorder of Cache County, U. T."

(A land Certificate recorded on a bit of blue colored paper, 2 x 4 inches in size, is as follows:)

"Logan Survey, Plat C, Cache Co., U. T.

This certifies that R. D. Roberts is the lawful claimant of Lot No. 2, B.5, containing 5 acres.

J. H. Martineau, Co. Sur."

"Logan, Nov. 1, 1861."

345

(On the reverse side is the following:)

"Filed for record on the 10 day of Nov., 1861 and Recorded in Book A, Page 113.

G. L. Farrell. Co. Recorder."

There are two similar certificates - one for the "West half of Lot No. 1, Block 7 containing 10 acres", dated "Jan. 1, 1863", also one for "Lot 2, Block 7, Plat D, Logan Survey containing 10 Acres." Dated, "Logan, Jan. 2 - 1867", signed by J. H. Martineau. Co. Sur." Also a certificate "No. 5" for "8 shares of the "Logan Cooperative Pasture Company", dated "Jan. 10th, 1880", and signed by "Robert Davidson, President" and "Chas. Nibley, Secretary."

There are also two "Certificates for Water Right, "No. 100" in the "Logan Irrigation District". One for "primary water right to the use for agricultural purposes of sufficient water taken through the Logan-Hyde Park Canal to irrigate twenty acres of land, and that said water right was acquired in the year A. D. 1860". Also a similar certificate "No. 101" for use of water through the "Logan-Benson Canal" to "irrigate ten acres of land", "said rights acquired in 1861". Both of those certificates are signed by "Thomas Irvine, President" and "Thomas M. Tarbet, Secretary."

To carry out the objectives in establishing themselves in their new found home was now one of their chief concerns. Thomas, his brother, followed him in November and they immediately began the erection of a log house. In the month of February, followin they had the one room log cabin completed, except the putting on of the roofing. There was no lumber except what was sawed by hand and that was comparatively little, of course under such conditions. The roofing consisted of a layer of willows on the cross beams, then a layer of straw on top of the willows, then sod or turf on top of the straw. There was no stove but a fireplace built of stones with a chimney in one corner, and the earth for a floor. They might get enough lumber for a door and a table and such like necessities, but that would be all to begin with, until saw mills could be established.

From a manuscript I copy the following:

"In November, 1859, Bro. John Wright and myself sawed lumber for the school house. We made the door frames, window frames and shades. We had an old whip-saw and I think this was the first lumber that was cut in Cache Valley. James Ellis and Benjamin Williams started to saw lumber about the same time. John Blanchard used to tell me that John Wright and myself done all the work on the school house, and very likely this was so because the saw pit was right by the school house. John Wright and James Ellis were very able men with the whip-saw, this was their occupation in Wales before they came to America. An Irishman whose name I can't remember but was a very able man and John Reed were the school teachers that winter. I lived in the home of John Wright's father this first winter." (R. MS.)

The militia was organized in November, 1859, to provide protection against the Indians and father and his brother, "Uncle Tom" as we called him, were enlisted and had to do their share and take their turns in herding the stock and standing night guard against Indian attacks. The Indians resented from the first the settling by the whites, that fine hunting and fishing ground, Cache Valley, and they caused considerable trouble. There was a school house to build and canals and ditches to dig, to get the water out on the land for irrigation. There were roads to build to the farms and into the canyons, and bridges to construct over many streams and other important and necessary things to be done as a community, and every man had to do his share from the beginning. There was no treasury to draw money from to pay for services so rendered. The only treasury was human effort, energy and labor of which every man was in possession. And it was the duty of every man to respond to every call of the leaders to do his share of the community service requirements. (See Sac. "A", P. 40, etc.)

THE FIRST CHRISTMAS IN LOGAN

(From a letter to the Cache Stake Presidency.) "Dear Brethren: I am grateful to you for your Christmas Greetings and your good wishes for the coming year. It causes me to think of the first Christmas in Logan on December 25, 1859, that is 63 years ago. We were but few in number here at that time. We did not have much in the way of dainties to satisfy our tast on such a great and important a holiday. About all we had was salt with which to season our pies and cakes, if we had the courage to make such things. We had very deep snow and cold weather at that time. But with all our drawbacks we had managed to build a school house. The floor (earth) was there already. Someone had a violin and about 6 o'clock P.M. we all wended our way to the school house and started to dance. At 9 o'clock we took half an hour for lunch which we enjoyed. Again we started to sing and dance which we continued until 1 o'clock A.M. Surely we rejoiced in the good time we had, although we were but a few in number and were shut out from the rest of the world by a wall of deep snow around us." (R.L.)

Late in February, the two brothers were on their way back to Farmington to get the family and move them to the new home in Logan,

Father writes, "We put up a house this winter. (In Logan) in the month of February of the year 1860 we returned home. The family was all well. We had to stay in Farmington for a time because our team was too weak to travel. We were short of feed for them." (R.Rec.)

"In the latter part of March, we commenced our journey to Cache Valley. It was two weeks before we arrived in Logan. Daniel stayed in Farmington to work and in a short time he came after us." (R. Rs. Cp.9)

After arriving in Logan they had to put the roof on their log cabin. It was home sweet home, crude as it was, and it was very dear to them—the first home they ever owned. They were definitely settled now and they were happy, however, the settlers were few in numbers and there were some well founded fears because of the hostile attitude of the Indians with which they were surrounded. By the year 1861 they had added two more rooms to their home.

The family was now (1860) busy--everyone doing something to improve the home and the surrounding conditions. They planted such crops as they could with the poor facilities they had and raised a small crop that year. In 1861 they planted more and did better and they began to produce and accumulate more each year until they became quite comfortably situated. By the middle 70's they owned between 300 and 400 head of stock with other things in proportion. In the latter 70's they built new and fine adobe homes.

During all this period they were engaged in military duties. From a manuscript, Father writes, "I was a member of the organized Militia, or Minute Men, for defense against the hostile Indian, and often stood guard at nights as well as in the day time over the flocks and herds of the community. My brothers, Thomas and Daniel, belonged

to the same Militia and performed the same service." (R.MS.) (See Sec. "A", p. 43, etc.) He performed many other duties of public service not the least of which was crossing the plains to Florence, Nebraska, as a missionary, with ox teems to assist emigrants from the east and from foreign lands to gather to Zion.

During the year 1924 while father was making his home with me in Ogden I persuaded him to write an Autobiography. There are some unpublished things in it but quite difficult to separate and weave into this narrative, so, at the expense of some repetition, I am inserting it here in full. So, for the time being, we return to Wales to resume again that memorable story of his life briefly from its beginning.

AUTOBIOGRAPHY OF ROBERT D. ROBERTS OF LOGAN, UTAH

Ogden, Utah Jan. 18th, 1924

"I hope that the following will meet with your approval and that my narrative will be of some use to you in your splendid work. I will give it as near as I can from memory.

"I was born September 21st, 1837 in the parish of Llanfrothen, Merionethshire country, North Wales. My parents were poor but noble people and at the time of my birth they were living in an old abandoned palace along with several other families. The place was called "The Park". It was probably the largest estate being farmed at that time in Wales. My parents, like the rest of the families there, were tenants on this large estate. The big palace in which they lived was at one time considered aristocratic, being built of Roman architecture some hundreds of years back when the art of mixing cement was known, which was later lost until more recent years.

"When I was but nine months old my parents moved from The Park and rented a small farm in the same neighborhood called Celli where I lived until I was seven years old, then my parents moved to the parish of Festinog, the hamlet of Bethania. It was here that my father heard and received the gospel and about six months later my mother received it, after recovering from sickness. The date of my father's baptism being May 24, 1846. April 9, 1856, we left Bethania, Festinog for Utah and arrived in Liverpool on the 11th. On the 19th we entered the ship "S. Curling" to cross the Atlantic Ocean for America and arrived in Boston, Mass., May 24, 1856, being 35 days on the water. Two days later we were aboard the train bound for Iowa City. There something like seven hundred saints came over to America on the same ship, 'S. Curling', most of them from Wales.

"Iowa City was then a small settlement and we stayed there about three weeks before starting on our journey westward. While there we were compelled to live out in the open; no shelter of any kind could be obtained.

"We were very anxious to get started on our journey. Captain Edward Bunker had charge of the entire company of about three hundred people. Our equipment and supplies were very limited. Twenty people were compelled to sleep in a tent in order to give shelter to everyone. We had six wagons drawn by oxen which carried our provisions and tents. Each family had one and sometimes two handcarts in which they carried their bedding and personal belongings with a few rations of food. There were eight in our family and we had two handcarts. On about June 23rd, 1856, the company, in a body, started their memorable journey across the plains to Utah.

"In our first day's journey we traveled three miles and very early in the evening it started to thunder and lightning with a very heavy rain storm. We camped on the edge of a small creek which seemed a very good place. The wind was blowing terribly and we had to cling to the tent poles to keep the tent from blowing away, but in spite of our efforts some of the tents were blown down. In the course of half an hour the rain came in such torrents that the water rose over the banks of the creek and in some places around the tents the water was a foot deep. We had few clothes except the ones we had on, the rest being left behind to be brought in the wagons and we had to remain there the next day and dry our clothes. This was very trying for our first experience and we were practically strangers to one another. But we had a divine testimony of the cospel we had embraced, and it gave us strength. We took up our journey the next day with three hundred miles of a march before we could reach the settlement known as Florence (Winter Quarters.) Traveling was very hard on us. The handcarts were very

hard to pull and our rations were very scant. We had to make three meals on a half a pound of flour each until we got to Florence, then we were allowed a pound a day. The first river we crossed after leaving Florence was called Loop Fork and after leaving it we had ten miles to go before we could get water. The sun was burning hot and it seemed to concentrate on the trail between the tall grass growing on each side of the road. This grass grew from eight to ten feet tall (Buffalo grass). The suffering from the heat and thirst was terrible and some of the people became so exhausted that they gave up and stopped their journey. But some of the company managed to reach water and they brought some back to those who could go no farther and revived them enough to go on. After leaving the Wood River we came into a buffalo country where we saw thousands of buffalo in reat herds. We were able to kill a couple of them thus adding a little to the provisions. While traveling through this country we were unable to get wood and we had to make our fires of 'buffalo chips'. We were unable to keep the fresh buffalo meat very long as we had no salt to preserve it and the heat caused some of it to spoil.

"We were traveling on the north side of the Platte river, and just opposite Laramie we crossed to the south side and followed it to the upper crossing where we again crossed. After crossing to the south side at Laramie we traveled some thirty miles and, upon awakening one morning we were in six inches of snow which had fallen during the night. We remained there until the snow had melted a little and resumed our journey feeling very down-hearted. The snow soon melted and that caused the road to be muddy and traveling was very difficult with the handcarts. After crossing the upper place on the Platte River we went to Sweet Water River and camped by Independent Rock. From there to Salt Lake City, a distance of three hundred miles, I was compelled to walk the entire distance from the Black Hills to Salt Lake City in bare feet, my boots had worn completely out. In the Black Hills we met Parley P. Pratt with a company going east, very likely going on missions. This was before we got to the crossing at Laramie.

"We arrived at Fort Bridger and from then on we had five days' journey to Salt Lake City during which time we were only allowed one-half pound of bran per day. We arrived in Salt Lake City, October 2nd, 1856, after a tedious and perilous journey that I shall never forget. Several of the company died along the way from starvation and exposure. The trials and hardships of the road were too much for them. After we arrived in Salt Lake City, several of them died. They were too weak to survive after suffering the many hardships. After we arrived in Salt Lake City the company scattered in different directions. My father and family went to Farmington about eighteen miles north of Salt Lake City. I went to Odden which is 37 miles north of Salt Lake Gity to live with a man named Erastus Bingham, Jr., and I remained with him for four months during the winter of 1856-7, then returned to Father and Mother at Farmington. I stayed there until the spring of 1857 when I went to Brigham City and worked for a man by the name of Captain David R. Evans about seven months and it was during this summer that Johnston's Army came to destroy the saints. Captain Evans went with the Army of saints to defend themselves and left me to take care of his place in Brigham City. My father also was one of the first company to go in defence of the people in Echo Canyon. Johnston's army was unable to enter through Echo canyon so they went north expecting to enter through March Valley, but the brethren followed them, and when Johnston found this out he turned around again and went back and by this time winter had set in and they were unable to do anything on account of the heavy snow. My father was also one of the last to return after the trouble was over, consequently he did not earn much

"While I was in Brigham City I used to stand guard there at night, and at one time word was received that the soldiers were coming from the north and for every one to prepare to leave in the morning. Just before daylight, which they were waiting for in order to start traveling, word was again received that they were not soldiers but some of John Taylor's company of scouts sent to watch the soldiers who went north. My father froze his feet during this campaign, his boots were much too small for him.

"In the spring of 1858 we moved south and located about eight miles this side of Nephi on Clover Creek. Father had to berrow enough food to make the trip from William Richards, which was paid back in 1859. We lived here about two months until the danger of the threatening army was over. For my work for Captain Evans during the summer of 1857, I received two steers. What work we were able to get from time to time we were always paid for in wheat, cattle, potatoes, etc., as there was very little money. In the summer of 1858, after returning from the Move South, my father and I went to the canyon to get out logs to make shingles. We would take the logs and saw them into sixteen inch lengths, then split them as fine as possible and take a draw knife and trim and smooth them. When we returned from the canyon we found my mother and brother Thomas sick with Mountain Fover (Typhoid). Father was compelled to remain home and care

for them and I went to Camp Floyd to get work but was unsuccessful. When I returned home, mother and Tom had not recovered, but about a week later started to recover and were finally made whole.

"The disease had not finished its deadly work. My father and brother Daniel and my sisters Ann and Jane were stricken. This was indeed a very trying condition and also a very sad one. My father died and we buried him in the cemetery at Farmington. He died Nov. 8, 1858. After coming home from the funeral I went to bed and remained there three months hovering between life and death with the same disease that had taken our dear father. After my recovery the following spring I went to find work in the gold mines at Denver Colo., and Pikes Peak, but did not reach there. I stayed in Fort Bridger and worked for the army there on a farm and making adobies. I earned a little money and returned home and with the money and the wheat that my brothers had earned we were able to pay most of our debts. In the fall or the latter part of October, James Ellis and myself started for Cache Valley or Logan to get some land to farm and make homes for ourselves and families. It took us three days to get there. It was dark when we arrived near Logan and before we could get there we had to cross the Logan River and we didn't know where the crossing was and we didn't know how deep the water was so we climbed upon the bench, what is now known as "River Heights" and made camp. We could hear the people talking in the town and chopping wood, but we could not make them hear us. We were compelled to stay all night and in the morning when we got up our bedding and clothes were frozen stiff. It was very damp and had frozen hard during the night.

"I got some work in Logan and later my brother Thomas followed me to Logan and together we went to Green canyon to get some logs to build a house. This was in the winter of 1859 and 1860 and we had the house partly built, but in February we returned to Farmington to see how the family were getting along. We found them all right and in the latter part of March we returned to Logan. This time we had a team or yoke of cattle and it took us two weeks to make the trip. The road was very bad and the team was pretty well 'give out' when we reached Logan. We had to come by way of Collinston as the snow was too deep the other way, through Brigham and Wellsville canyons. Soon after we arrived in Logan we put a dirt roof on our house which we were surely thankful to have such shelter. We were very humble and we felt that the Lord had blessed us. We had some land and it was yet necessary to fence it and plow and plant it and make irrigation ditches. That spring we plowed eight acres and planted it and our harvest was 57 bushels of wheat, 4 bushels barley, 15 bu. oats, and 10 bu. potatoes. We were late in getting the water on the land and the grain would not start until it had been watered.

"We had no light in the cabin at night except that which we got from the fireplace, for a long time or until we had a beef of our own to kill to make tallow candles. We had no matches and we had to try and preserve the fire over night by banking
or covering the coals but for all our pains and trouble it would sometimes go out.
One cold morning we awoke and found the fire out and it had snowed three feet during
the night. I went out to see if I could see smoke anywhere so we could borrow some
fire from the neighbors, but there was none. We had just about give up getting a fire
when I thought of my old flint lock gun. I had some powder so I put quite a bit of it
into the gun and wadded paper in the barrell so that it could catch fire. I was successful and finally had the warmth of a good fire again."

MISSIONS OVER THE PLAINS FOR IMMIGRANTS

During the early history of Utah, and before the coming of the railroad into these mountain valleys, the Church adopted the plan of assisting the poor in the long, tedious and perilous journey across the great plains and through the mountains into this land. In the accomplishment of this great task, members of the church, mostly young men, were called on missions, to perform this service. The people had hardly settled in Cache Valley when this kind of a call came to them even as early as 1861 five wagons were sent from Logan. (From Logan History, Church Historian's Office, is the following:)

"Logan, 1861. At a public meeting held at Logan, Feb. 10, 1861, the first call was made upon the people for teams and teamsters to go to the Missouri River after the emigrating saints. The people responded liberally to this call and on Apl. 4, 1861 the teams, five in number, started for the Missouri River."

The records of the Church Historian's Office have comparatively little relating to these great missions. The names of the men who participated save the captains of companies are not even recorded, to say nothing of descriptions of those jeurneys except for a few private journals.



Bro. Andrew Jensen, Assistant Church Historian confessed to me that, "That part of the general activities of the church—a great movement—has been very sadly neglected". It was such an outstanding thing of such far reaching consequences, and of such great magnitude and such a great sacrifice, so I exhausted every source of information I could to find a clue to anything pertaining to it, with very little success.

Father went on two of those plains missions for emigrants and one year again for merchandise, according to our best knowledge. That would mean three years of such service, from about the middle of April to the middle of October each year. There are two letters in his files which indicate that he went on one of those Missions in 1862 and another one in 1863. I believe those were the years he went for emigrants and probably in 1864 or 1865 for merchandise.

He spoke on several occasions of being in trains under the captaincy of William B. Preston and also of Thomas Ebenezer Ricks. He could not have been under both as Captains during the same year. Which train he was in during 1863 we do not know. But in 1862 we know he was a teamster in the Henry W. Miller Company. From the records in the Church Historian's Office it appears that neither Captain Wm. B. Preston nor Captain Thomas E. Ricks went on this mission in 1862.

Father went on one of these missions for immigrants in the year 1862 according to his record which is as follows:

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MISSION OF 1862

"Logan City, February 15, 1901

"In perusing my record book I find that I omitted recording the time that I went to Florence to meet the immigration.

"In the year 1862 there was a call made on Cache Valley Stake for thirty wagons with four yoke of oxen to each wagon. Soven wagons were equipped in Logan—the team—sters' names are Morgan Evans, James Denning, Sidney Dibble, Barnard Stanford, William Ricks, Fredrick Goodwin and Robert D. Roberts.

"About the first of April we gathered together and camped about a mile south of Millville at the foot of the hill that raises to go on the bench as you go on the road south to Hyrum or Paradise. We remained here over a week to recruit the teams as there was good feed, and to find that we had everything necessary for the journey, and to wait for the roads to dry, as they were very muddy. The snow was not all off where it had drifted in the roads. We were loaded with tithing wheat at Wellsville to take to President Brigham Young's Mill which was south-east of Salt Lake City.

"When we got down as far as Ogden bottoms, below North Ogden we learned that the Ocden river bridge was washed away. We had to stay here until there was a ferryboat put in the river to ferry us across. The water was very high this year. We remained here some over a week. It took us a month to get to Salt Lake City. By this time we were recruited with 30 teams from Weber County and Henry W. Miller of Farmington, Davis County, was appointed our captain. We now numbered sixty wagons. We took our march through Parly's canyon through Parly's Park and down a canyon to Weber river. We swam our cattle across and ferried our wagons. It was about 10 miles above the mouth of Echo canyon. We followed the river down to the mouth of Echo canyon. We had to wade through snow water most every day. It was quite difficult to cross some of the streams At Bear River we ferried and swam the cattle across. On arriving at Hams Fork we found that we had to build a bridge to cross it. This Fork was way above its banks here: We found a company of immigrants waiting for some way to get across. The next day, I believe, some party came there loaded with timber to build the bridge. We were here about two weeks working on the bridge. We had to float willows for some distance to make a road to the bridge. The ground was very soft and under water. The water was very cold and the weather quite cold at times. We arrived at Green River, ferried our wagons and swam our cattle across. One ox, belonging to Seth M.Blair, was drowned. We were one month coming from Salt Lake City to this place--one hundred and sixty miles. From there on we had no hinderance. We had about 2388 pounds of flour for our supply to come back. We left a part of it in an over-land station on Sweet-water and the other part we left at a station by the upper bridge, below the upper crossing of the Platt River. We arrived at Florence about the first of August. There was a company of four or five men and one woman with a wagon and a band of horses traveling with us nearly all the way down. They were from California going back East.

"On the 8th of August we started on our return homeward loaded with six hundred and sixty-five immigrants with their baggage and supply of provisions for the journey. Some of us were loaded with flour-I wasloaded with flour, others with pork and groceries. We were very heavily loaded. We had to wade through every creek and river to get every ox to pull its share of the load. Our clothes would be wet and get dry on us. Sometimes as soon as our clothes would get dry, we would have to wade through another creek. With the work we had to do on our way down in wading through snow water and the wading we had to do on our return trip, some of us had to suffer in bed with reumatism all of the following winter. I was one of them. We arrived in Salt Lake City October 17th. The company had considerable sickness of which twenty-eight died. I took two femilies home with me, viz: Dewi Elfed Jones, wife, son and daughter. They stayed in one of our rooms until the following spring when brother Jones died. Timothy Jones and wife stayed with us two weeks. We were the fifth train that left Florence that year. (R.Rec. p. 67)

(Extract from a letter of Pres. Brigham Young to Millennial Star:)

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Whe six companies for Florence under Captains Horton Haight, Henry W. Miller, Homer Duncan, Joseph Horn, John R. Murdock, and Ansel P. Harmon are on their way there with 267 teamsters, 244 wagons, 2080 Oxen, 26 guards, and 712 tons of flour.

"I have purchased 50 tons of flour and 5 tons of bacon at Florence and more cattle will be purchased there. We expect to bring all the freight and persons. Snow and high water so delayed the trains starting that they will be about a month later at Florence than they were last year. Many of the streams here are still high, but so far have done no damage, except to portions of canyon roads." (J.H. 19 July 1862)

"The teams from the Northern Settlements arrived in G.S.L. City today preparing for their trip to the Missouri River to gather the poor." (Descret News of May 21, 1862.) "The last of the trains destined for the Missouri River left here on Monday afternoon. The cattle as a general thing looked in excellent condition. Though starting thus late for such a long trip and a return, we confidently believe that they will accomplish their task before the winter's snows again cover our mountains. There was a good feeling everywhere apparent among the teamsters. We wish all prosperity." (J.H. May 19, 1862).

"The following table gives an account of the six companies fitted out to go to the Missouri River to bring back the poor.

Name of Co.	Wagons	Oxen	Teamsters	Guards	Lbs. of Flour
Hector C. Haight	33 ÷	264	33	4	23507
Henry W. Miller	47	374	47	4	23554
Homer Duncan	47	352	44	5	31249
Joseph Horne	39	358	44	4	21600
John R. Murdock	47	414	52	4	25200
Ansel Harmon	37	318	47	5	1.8205

"In addition to the 244 wagons, 18 more are to be bought at Florence. Those to be bought by the Eighteenth Ward are not included." (J.H. 21 May, 1862.)

In order to give an idea of some personal items that were needed for such a journey, also the Indian situation, I quote from the Daily Journal of Zeberlon Jacobs who was a teamster in Captain Ansel P. Harmon's Company, as follows:

(Apl. 6-62 - General Conference) "About this time the Bishops of the wards and settlements were notified to get an outfit of 500 wagons and teams to go to the MissouriRiver after the poor saints and for freight--each wagon was to have four yoke of cattle; the train to have, Captain, assistant, blacksmith and four men to go as night herders and to have good horses saddles and bridles. Each teamster to have 200 lbs of flour, 5 lbs. coffee, 1 lb. tea, 50 lbs bacon, 25 lbs salt for himself and team, 1 oz. cayaine pepper, 1 oz. composition, 1 box pills, 1 bottle Jamaica Jinger or pain killer, 2 gallons molasses, lo lbs. dried apples or peaches, 1 qt. vinegar, 25 lbs. sugar and as much more of comforts as the wards could furnish.

"About the middle of the month the Government made a call for 100 men to go and look after the Indians as they were very bad along the plains and mountains east of Green River. They mustered and outfitted and started. I came very near going with them. (They were command of Lot Smith) but I concluded to go to the Missouri River as the President had asked me to do.



(The following is copied from Henry W, Miller's private journal, Church Historian's Office.)

"In the spring of 1862 I was appointed Captain of a church train to go to the states for a company of emigrants. Altogether, there were 6 companies sent to the Missouri River this year for that purpose. The teams from Cache and Weber Counties constituted my train of 47 wagons with 4 yoke of oxen to each wagon.

"I left home at Farmington, Utah, on May 19, 1862, took charge of the train and went to Salt Lake City where I received our loading and that day travelled some 2 miles and camped. The following day (Tuesday) traveled some two miles and camped."

"The next morning when we took up the line of march, we found considerable snow on the mountains, and in other places the roads were very muddy. The streams were high and we had to ferry the Weber River. Thus we made but slow progress as we also had to build several bridges. We were compelled to build a bridge across Black's Fork. Captain Haight's train and my own spent 15 days on Black's Form building the bridge across that stream. Judge Carter of Fort Bridger furnished the timber and some men to help build the bridge. When we got to Green River, we found that stream high and two oxen were lost in running the animals across. Bros. Lewis Robinson and Terry were here tending the Ferry and they ferried our wagons across. The crossing of this river detained us two days owing to the parting of their cables. The water spread over the bottom lands on the east side of the river to the depth of some 2 or 3 feet. Hence, after crossing the river, the wagons had to be taken one at a time to the high lands some 40 or 50 rods from the river."

(Here the Journal of Capt. Henry W. Miller abruptly ends.)

(From Journal of Anders W. Winberg with a missionary company going to Europe:) "Friday, May 23, moved camp, traveled 7 miles and camped on the east side of Silver Creek. Bro. Miller's company camped on the other side of the creek."

From Robert T. Burton's description of the travels of the Guard under his command sent out to protect the U. S. Mail (by acting Gov. Frank Fuller), Bear River Station—"We started (6:30 A.M.) and drove down to the mouth of the canyon and turned out for noon. We met Horton D. Haight with 38 and _______Miller with 49 wagons." (Church trains). (J.H. 31 May, 1862.)

"The other two companies in charge of Captains Haight and Miller had some difficulty in crossing the streams this side of the South Pass, and were some distance behind the other trains when they passed Laramie and may not yet have left the Missouri River on their return."

"A storm is reported to have occurred at Florence before the arrival of the first trains from the mountains in which two of the immigrants were killed and a few others slightly injured." (J.H. 12 July, 1862.)

"Descret News, Returning Trains. All the trains from the mountains had safely arrived at Florence-had loaded up and the last would start homeward on Monday, the 4th inst. bringing the entire emigration with the exception of 125 persons who would come with a freight train that would leave the Missouri River about the 10th of August." (J.H. 22 July, 1862.)

"Henry W. Lawrence who arrived in this city yesterday reported at the Historian's Office that Henry W. Miller's train was a hundred and forty miles this side of Omaha." J.H. 4 Aug, 1862.)

After reciting the apparent unusual Indian activities and depredation this year there is written the warning following: "We have been so long free from their annoyances that our boys, we fear, have got perfectly indifferent about Indians. Let us, therefore, say to those going to the canyons, do not trust the Indiams overmuch. Treat the wanderers properly, keep your eyes open, say your prayers; but keep your powder dry. (J.H. 13 Aug. 1862.)

"News from the plains:....."Captains Haight and Miller's companies were expected within a fortnight." (J.H. 16 Aug. 1862.)

Letter of Jos. W. Young: "At Pawnee Springs we passed Capt. Miller's train 280 miles out.......These companies were all making remarkably good time, and their teams looked well. The people were generally in excellent health and spirits." (J. H. 16 Sept. 1862.

"On Friday, 17th about noon, the 5th Church train, Capt. H. W. Miller; arrived, in which were about 650 immigrants, and 60 wagons. It seems there was considerable sickness in the company on the plains; and about 30 deaths, mostly children. The teams generally returned in very good condition." J.H. 17 Oct., 1862.)

While there is no daily Journal of the travels of the Henry W. Miller train, there are logs of other trains. Notable among them is that of the eastbound journey by Zebulon Jacobs of Salt Lake City who was a teamster in Capt. Ansel P. Harmon's train. It is on file in the Church Historian's Office. For a good glimpse of a westbound journey with the immigrants, see J.H. 24 Sept, 1862 which gives a good daily account of Captain Christian Madsen Company. Also on the same date an article entitled, "Another Glimpse of Pioneer Days". They are interesting reading, telling the story of the times.

The daily Journal of James McKnight, Clerk of Isaac A. Canfield's Independent Company gives many interesting features of the times. (J.H. 16 Oct, 1862.)

MISSION OF 1863

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(In a letter to a relative, many years ago, Father writes:) "In the year 1863, I in company with others was called to go Omnha (Florence) -- 1100 miles -- to meet the emigration with teams of four yoke of cattle to the wagon and of about 60 wagons in a train. There were seven such trains went from Utah that year......(R.L.)

I have heard him speak on several occasions about it and mentioned the name of Wm. B. Preston as Captain, also Thomas E. Ricks as Captain of his Company. I am unalbe to say which one was his Captain this year. In 1863 they were captains of separate companies leaving Cache Valley and making the round trip.

(In the book entitled "Cache Stake Wards , Logan, 1863", is the following:)

"Bishop Wm. B. Preston started for the Missouri River as Captain of 50 Cache Valley teams to bring in the poor. April 19, 1863—11 of these teams were sent from Logan. After a successful trip, Bp. Preston returned with the emigration Sept. 13, 1863. During his absence Bp. Benj. M. Lewis took charge of the four wards in Logan as acting Bishop."

(I have gleaned what I could from Church Records relating to these two companies together with other information that will give some idea of the mission.)

(In a book entitled, "Preston Family Genealogy-Life sketch of 'm. B. Preston", page 327, by Tullidge:)

In the spring of 1863 Pres. Young called for 500 ox-teams to go to the Missouri River to bring the poor across the plains. Cache Valley was called on for 50 of those teams, and Bishop Preston was appointed their Captain. This emigrational business filled up the Bishop's labors during the principal part of the remainder of that year."

"Friday, May 1-Following is a recapitulation of Immigrating Companies. (Among other Companies and information concerning them is the following.) #2, "William B. Preston, 52 Wagons; 414 Oxen; 6 horses, 4 guard; 52 teamsters; 39,628 lbs. flour." #6 "Thomas E. Ricks; 51 wagons; 426 oxen; 6 horses; 4 guard; 55 teamsters; 34972 lbs. flour."

"Private teams accompanying Church teams going for friends, machinery, etc." (as follows)

#2 "William B. Preston; 3 wagons; 26 oxen; for sale 8 oxen."

#6 "Thos. E. Ricks; 4 wagons; 48 oxen; sent for 2 wagons; for sale 8 oxen." (J.H. 1 May, 1863.)

(Millennial Star of this date published an editorial entitled:) "Close of the Emigration season -- suggestions for the guidance of Elders and saints."

"The last ship of the season conveying saints on their way to Zion and the emigration has closed for the present year. Six vessels laden with our people in every instance carrying their full complement of passengers, have left these shores for New York. A larger number of Saints have left Europe this season for the home of the people of God in the far-distant valleys of the West than have ever sailed in any single year; and by no means the least cheering reflection connected with this matter is that there are very few of them who have not sufficient means to take them as far as Florence, Nebraska Territory, where they will be met by the teams sent from home to carry them across the plains. Within a brief period of five weeks—the first vessel sailing on

the 30th of April and the last on the 4th of June -- 3650 souls were shipped through this office." (J.H. 20 June, 1863)

*From a letter to the Deseret News of this date by T.B.H. Stenhouse, is the following)

"The first train of Uteh wagons, to assist in the emigration, arrived in Florence, Neb. on the 18th of June and in a few days after that date all the wagons had arrived. The teamsters and Captains were reported all well save Capt. John W. Woolley, whose limbs had been poisoned probably by ivy; he was, however, almost entirely well when I saw him. The cattle have done well. Very few had died on the way."

"Major Ricks had lost, I think, six horses, which was attributed to the Indians."

"The feed for the cattle was very good on the south side of the Platte as far as the Utah trains travel, and everything appeared favorable enough for the season. The Indians were reported to have stolen a large number of horses from a mountaineer on the route of the emigrants, and the troops from Colorado and Kansas, now on the eastern road, were solicited to render aid in their recapture." (J.H. 14 July, 1863.)

"Monday, Aug. 3 -- Word was received at the office today that Capt. Preston's Co. left Florence on his return with the Emigrating Co. on July 9th." (J.H. Aug. 3, 1863.)

"The Omaha Nebraskan of the 14th ult., furnishes its readers with the following items relative to the Mormon emigration. It may not be amiss here to state that while our trains are all started from Florence by wagon road 6 miles above Omaha, the outfitting has mostly been done at Omaha-there being no adequate facilities at Florence for obtaining supplies or merchandise. Florence, we may state, was formerly well known to those conversant with Mormon history as Winter Quarters......Five trains, 60 wagons to the train, have already left for Salt Lake, loaded with goods and Mormon poor. There are 5 more trains to leave, making in all about 600 wagons. It is expected the last train will leave next week. There are already on the plains about 2000 emigrants, and 2000 yet to leave. The amount of freight leaving here this season for Salt Lake has been immense, far surpassing that of any previous year."...(J.H. 14 Aug., 1863)

"The third, Capt. Preston's Co.--Church train--arrived in the vicinity of the city on the evening of the 9th inst. and came in on Thursday morning. The teams generally were in better condition than those of the companies which preceded it, but many of the oxen were very poor, indicating that they had experienced hard times for want of feed or had been driven too fast.

"The loss of stock in all the companies which have arrived thus farr, of those that were sent from the Valleys of Deseret last spring for the gathering of the poor saints has been greater than that sustained in any previous year according to the number of teams." (J.H. 9 Sept., 1863)

"Captain, Ebenezer (Thomas E.) Ricks arrived on Sunday morning."....."The emigrants seemed in good health generally and when met by friends and acquaintances appear-

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ed to forget the toils and fatigue of their lengthy travel." (J.H. 3 Oct. 1863)

(Anyone desiring to read a daily journal of a migrating company this season may find one of the Capt. Patterson Co. by Martin Zyderlaas, Clerk of the Company (J.H. 4 Sept., 1863) also under date of 12 Sept. 1863, one of Capt. John R. Young's Independent Co. by himself.)

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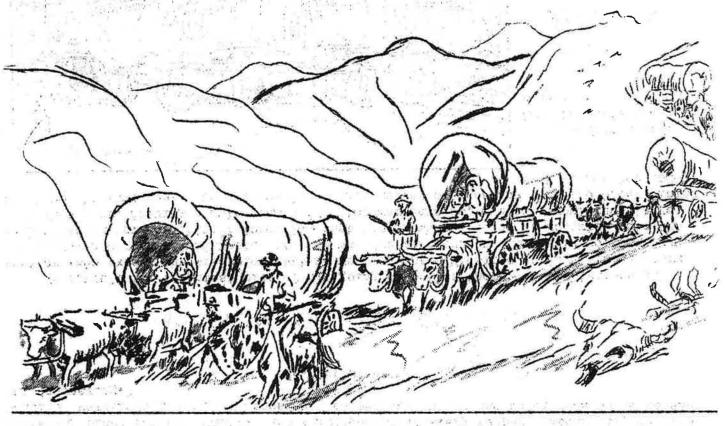
"Sweetwater, 20 miles above Devil's Gate", August 21, 1863

"Pres. G. Q. Cannon

"Dear Brother: Our party from the ship consignment, left Florence with Bishop Preston's Cache Valley train, which had been waiting for us for some time. At Florence quite a number of Danish Saints joined, on their way to Zion; and Bro. Little having loaded up the balance of the wagons with Church freight, we left that place on the 10th of July. Our company consisted of 54 wagons, and we have since been joined by about a dozen independent ones. We number about 300 independent of the teamsters. . . . We have travelled at a moderate rate, and our cattle are in excellent condition; they had been taken good care of while waiting at Florence for our arrival, and very few have since died."

"The season has been a dry one; the Platte, Sweetwater and other streams are very low, but the grass was tolerably good until we struck the arid regions around Laramie. The country around that place looks dreary and desolate as vegetable and animal life are insecure; yet we felt very well while passing through it. We have seen a few Indians on the route, but no buffalo. The saints have enjoyed and are still enjoying good health, while their spirits are buoyant and cheerful. "

We have not had much warm weather since we left Florence, the first week or two the sky was clouded most of the time. Our captain is a very energetic and



THE OX TEAM TRAIN

kind-hearted man and he has the confidence of all in camp. The teamsters have had experience in driving and in the management of cattle, and are well suited to the trip, giving no occasion to the cattle of stampeding."

"Green River, 29th The nearer we approach our place of destination the better the country appears, and our travelling becomes more pleasant—all faces look cheerful and songs of Zion ascend as we roll along. We have truly realized that the hand of an over-ruling Providence has been over us, and the elements have not been permitted to conspire against our interests and prosperity. With deep emotion we praise God for permitting us to cross the vast ocean and this huge continent, with its deserts,

in peace whilst the wicked are warring on the right hand and on the left. The people of America must now atone for rejecting the gospel-for slaying our prophets-the servants of the most High; and bitterly are they doing so, for its inhabitants are being quickly wasted away." (The great Civil War was on in its fury this year.)

"The operation of the Church trains are remarkable. The more I look at them the more I rejoice at the additional facilities offered for the gathering of the saints. We mingle with our brethren from the mountains, which causes union and a glad spirit to prevail, and it increases all the way. There is not much inclination to quarrel, or to transgress the rules of the camp here, as there would be to do so in an independent train, where we owned or drove our own teams. We take our provisions from various stations of deposit as we go along. It is remarkable to see the care manifested by the young boys in behalf of their brethren and sisters who come from every nation up to the gathering place for the Saints. Their management in every respect excels all, and the Gentile Travellers are highly astonished to see this unity and to witness our successful journeying."

"A. Christensen."

(J. H. 21 Aug., 1863.)

MISSION OF 1864 OR 1865

We haven't the slightest clue of his going on one of those plains Missions in 1864 or 1865 except the tradition that he went on three Missions during three summers, two of which were for immigrants, and one was for merchandise. He could not have gone in 1866 as we have definite information that his brother, Thomas D. Roberts, made the trip that year, driving a mule team outfit for merchandise, and both could not leave the farm the same year. So here we leave this matter of Missions over the Great Plains

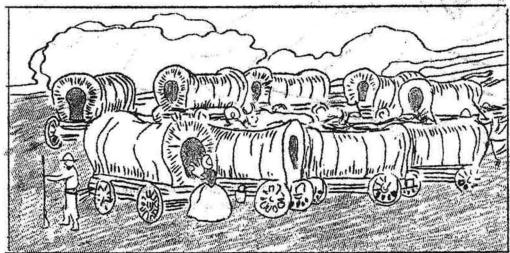
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Another chapter from Father's Record reads:

HOME

"At the Quarterly Cache Stake Conference on Nov. 1st and 2nd, 1896, thirteen elders were called to labor as Priests in the Cache Valley Stake. I was



Wagon Train Encampment.

one of them and we were notified to meet the Presidency of the Stake in the Council room in the Tithing Office on the 7th of the month. After the Priesthood meeting in the Tabernacle, President Orson Smith and his two councillors, Simpon Molen and Isaac Smith, were there to set us apart for our Missions and give us instructions for the Mission. Samuel Roskelley was there to assist them. He pronounced the blessings on my head. John Deakin was called to preside over the Mission. We were to start our labors on the 20th of the month."

"I received a notification that Nephi Miller of Providence would be my companion. We were to commence at Avon and we travelled there together on the 21st, and Bro. Wm. Johnson, our guide, took us to Bro. Joseph Lewis's to begin our work.

"We visited all of Avon, Paradise, College Ward, Logan Fifth, Logan Second, and the fifth district of Logan Third Wards. We finished our work as Home Missionaries at the home of Mr. Benedict, an outsider.

"We visited 553 families - 5 Sunday Schools - 24 Meetings - Administered to 24 of the sick - consecrated 3 bottles of oil and blessed 2 babes. We were released at the Priesthood Meeting, March 6, 1897. We enjoyed ourselves very much. The people in general felt good in the gospel. They received us kindly. The Spirit of Cod was with us to assist us. As far as I know we gave satisfaction to those that called us."

A PATRIARCHAL BLESSING

"Logan City, July 31st, 1877

"A Blessing, given by C. W. Hyde upon the head of Robert David Roberts, son of David and Catherine Roberts, born Meirionethshire, North Wales, Sept. 21st, 1837."

and the first training of

"Robert, in the name of the Lord Jesus I place my hends upon your head to seal upon you a Patriarchal blessing for thou wilt yet be called to proclaim this gospel to thy own native land and from place to place with a voice as the trumpet of God. And thou shalt bind up the law and seal up the testimony. And the angel of the Lord will go before thee and will commune with thee, face to face and you shall lead few to Zion with songs of great joy. And thou shalt behold great wars upon the earth, for the hair of thy head shall not fall by an enemy. Thou shalt have great faith. Thou art of Joseph and a right to the fullness of the priesthood, and with wives and a great Kingdom upon the earth. Therefore go thy way but never injure the heart of man which the father has for thee for thou shalt behold all things for the accomplishment of the redemption of Zion. These blessings I seal upon thy head with all thy heart's desires and eternal lives, Amen."

His circumstances were inquired into in 1884 and 1888 and at other times as to his ability to take a foreign mission and each time he was honorably released or excused.

THE PRIESTHOOD

There is no record of father's ordination to the priesthood until he was ordained an Elder on Jan. 13, 1865. He records: "On the 8th of this month (January), Mother, Thomas and myself started for Salt Lake City to receive our Endowments in the House of the Lord. We arrived in the city on the 10th and on the 13th we were ordained to the office of an Elder. Thomas was ordained by Peter Maugham and I was ordained by Doctor Samuel L. Sprague. I took mother through the house and she was sealed to our father by Apostle Wilford Woodruff. On the morrow we started for home arriving on the 16th in good health. The weather was very cold. All well at home." (R. Rec. 10)

Jan. 27, 1865 -- "On the thirteenth we went through the Endowment House and were ordained to the office of an Elder. Thomas by Peter Maughan and myself by Dr. Samuel L. Sprague." (R. Rec. 10)

ORDINATIONS

Jan. 6, 1884. "I was ordained to the office of a Seventy by Bro. Sylvester Lowe and became a member of the Fortieth Quorum of Seventy." (R. Rec. 23)

From another page in father's record, he writes: "Robert D. Roberts was ordained to the office of an High Priest December 28th, 1904 by Edward Whitefield Smith assisted by Samuel Holt and Bp. Anton Anderson in the Second Ward Meeting House, Logan, Utah, On Feb. 5, 1905 I was received into the Quorum as a member of the Logan Third Ward Group. (R. Rec. 80)

From a manuscript of father's I copy the following summary:

"I have spent my life in farming, stock raising, at carpenter work and in the mountains hauling out timber and lumber and have continually labored in the church, performing various duties to which I was called and appointed. I am at the present time laboring in the Logan Temple performing work for the dead who have gone before, that relatives, friends and others of those who have gone before may receive the blessings of the Gospel and Salvation through the ministering of the servants of the Lord.

"In course of time my brothers and sisters and myself were married to those of our choice. Mother lived to a ripe old age, blessed with her full faculties to the end, faithful and true to her every duty and responsibility of life which she espoused and to which she was called. She died on the 13th day of October, 1892 at her home in Logan and was buried at the side of my father in Farmington Cemetery."

"My brother Thomas continued to live and is now living in Logan. My brother Daniel lived in Logan for some time, after which he moved to Ogden where he and his family now reside. My sister Ann has lived in Logan where she now lives, excepting a brief period of time spent in Montana. My sister Elizabeth, after her marriage, moved

to Samaria, Malad Valley, Idaho where she resided with her family up to the time of her death which occurred on the 16th day of May, 1877. Her husband now resides in Logan. My sister Jane moved to Samaria, Malad Valley, Idaho, living there a number of years and is now residing in Logan." (R.MS.)

I assisted him on the farm and rounded up cattle with him and went to the canyons with him to get out "firewood". I remember him assisting in the building of Saltair, also the Layton Roller Mills, the Tabernacle and Temple and I assisted him in his work as a carpenter's helper on the Third Ward Meeting House. When I was married he made us a table, a cupboard, a wardrobe and several other useful articles for the home. Some of these articles are still in our possession and in daily use which attest his handiwork—his ability. His long and faithful services in the Temple will be found in Section "J" of this book, for his record there is largely the Temple Work record of the family.

The family were devoted to each other. They loved their parents and ancestry. He kept the records of his brothers and sisters and their families as far as the information was available to him. He preserved many things in his record and writings that would have otherwise been lost. He deplored the fact that the family was rather slow in their increasing in numbers, however he was very much gratified to know that they had "respect for the laws of God and man."

He was a ward teacher practically all his life and he early learned two valuable lessons which he exemplified in his life. One was that of implicit obedience in all things pertaining to the priesthood, for to him it was the Kingdom of God on the earth. The other was a firm faith in and respect for the Priesthood. He would not tolerate any criticism of Church Authorities. He cited the respect David of old had ' for King Saul of Ancient Israel. Even though Saul had repeatedly sought David's life, yet David would not take Saul's life when Saul was placed in his (David's) hands, because Saul was the Lord's anointed and David was most richly rewarded for it. (See Doc. & Cov. Sec. 98-23 etc. He never held any high position in the church. He was content with his lot of being a worker in the ranks and he did his work well. His sympathies were with the lowly, the poor, infirm and oppressed. He stood firmly for "fair play" always and espoused the cause of the needy and those who were ostracised, distressed and forgotten. He was a friend of the friendless. He visited, assisted and administered comfort to the sick, the aged and infirm. He was interested in government and civil affairs. He was always in favor of improvements and progressive movements and projects even though they might be expensive to him. I shall here incorporate some of his valuable teachings.

SOME WHOLESOME TEACHINGS THE STORY OF BARNARD

by D. R. Roberts

During my associations with father he noticed in me a very serious fault and I confess it to be true, even now, and it is a struggle and a prayer constantly, to try to overcome it. That fault was a manifest hatefulness and intolerance, even bitterness toward my enemies and those who did me injury and wrong without just cause or provocation—the spirit of an "Eye for an eye and a tooth for a tooth". He told me a story. It happened in part during those memorable days of adversity and struggle to obtain life's necessities, just after the arrival of the family in the Valley. Now for the story. While the family lived in Farmington, Father went to work on a farm for a man named Barnard. He worked there some length of time, at the end of which, this man refused to pay him a cent, or give him any of his wages for his labor. Father was resentful and quite bitter toward him because the family were in such dire need—so very poor at this time. Father said, "I could have cursed him, but I didn't and I am very glad I didn't." Thus it ended.

Years passed and one cold winter afternoon when the above incident was nearly forgotten father left Brigham City to go to his home in Logan. He was on horseback. After proceeding some miles a terrible blizzard came on from the northwest and he was going north. In a few minutes the road was obliterated and in fact he could scarcely see his horse's head. He had to loose the reins and trust to the horse keeping the road. He soon became numb with the cold. He thought of returning to Brigham City, but he was too far away now and he could never reach there alive in such a storm. What was he to do? He could not endure that condition long. And where was he? He did

not know. He was about to give up in despair. It was getting dark when he came suddenly on to a dugout by the side of the road. He stopped his horse. A man came out. It was "Old Barnard". He invited father to stay. Father accepted. He had difficulty in getting off his horse, he was so benumbed with the cold. He was helped into that dugout and sat down by a warm fire and given a warm supper and a good warm bed, and his horse was cared for-watered and stabled and fed. In the morning he was given a good warm breakfast and his horse was saddled and prepared for the journey over the mountain. He was treated with the utmost kindness and invited to return. His host would take no pay and father started for his home in Cache Valley. The storm had passed, the sun was up bright and clear and he was left to his meditations. "My boy," said father, "he saved my life, and things may come in your life so that your bitterest enemies may save your life and those who injure you may become your warmest friends and real benefactors, so cultivate a different felling toward them, a feeling of kindness. It is wrong to do otherwise." Thus ended my lesson. I was left to my meditations and I have often thought upon it. It is a true principle. It is in accord with the teachings of the Rodesmer of men. He said, "Ye have heard that it hath been said, 'Thou shalt love thy neighbor, and hate thine enemy.' But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that you may be children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your father which is in heaven is perfect". (Matt. 5- 43 to 48.)

It is true--it is so hard to do--I pray God that I may succeed and also that you may succeed, that we may be one in love. Let me call your attention in this connection to the definition of charity in the writings of Moroni (7:43 to 48) in the Book of Mormon. Read it and ponder especially upon the verse 47 which is: "But charity is the pure love of Christ, and it endureth forever; and who-so is found possessed of it at the last day, it shall be well with him." Why be possessed of it at the "last day"? You may think well and long and earnestly upon this. It is a warning, that we should all give heed to. This is a day of sorrow to the world. "Like begets like." That is one of the many choice lessons of my life which I received from my father. Let not your thoughts or feelings arise against any member of our family nor anyone else from any cause whatsoever. If you do you will be much the worse off. It is an eternal law ---God's law, and we cannot ignore it, with impunity without severe reactions upon our selves. God is merciful and long suffering and I am thankful that He is. It gives hope that we may overcome and become perfect. It is the only way.

My father had succeeded in overcoming himself in this regard to a very marked degree and it made him strong and great in his great humility and kindness and unselfishness toward his fellowmen, and in his manifest love toward them. It impresses me that this is the most important thing to cultivate in our lives. It is to "Love thy neighbor as thyself", which if we do, we will "Love God" and keep his commandments. I am impressed too, that when we do these things we manifest real intelligence for real intelligence after all is not marked by worldly successes which perish, but in the ability to choose and to follow after the better things which endure forever. Grandfather and those of his family with him, had the intelligence to choose the better part, that which endures forever and to abide in it "even unto death". They are "found worthy".

(D. & C. Sec. 98: 14-16.)

HOW TO PAY TITHING

by D. R. Roberts

My father was a very strict observer of the law of tithing-paying always a little more, than a little less and when payments were made "in kind" from the crops of the farm and the farm animals, it was, without exception, the very best he had that went to the Tithing Office. I know because I helped to deliver the tithing there. Never once did he ever give anything but the very best he had to tithing. When in his later years he had no income at all he paid some tithing so as to have his name on the tithing records of the church to the last. His tithing came first always. His tithing record is a wholesome example for all of the family. In it he manifested the fact that he had disciplined himself - conquered himself and had overcome selfishness in himself and had learned to give most cheerfully. It was a pleasure for him to pay tithing and he could not feel just right, unless he did.



DONATIONS AND FAST DAY OFFERINGS

by D. R. Roberts

He paid his fast offerings faithfully for years, and contributed, as liberally as he could, to every worthy cause. He learned the lesson of giving and it made him grow within him. He was conquerer - master of himself. He was always on hand for any public work that was necessary—those requiring services without compensation. He answered every call to build schools, meeting houses, tabernacles, Temples, roads, bridges, canals and every public need and requirement, doing his full share. He often neglected his own affairs to do a public service, or to help others. He visited the sick, the lowly, the distrissed and down trodden, and he ministered to them aid and comfort and good cheer, and they loved him as a friend and benefactor.

THE WORD OF WISDOM

by D. R. Roberts

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Father kept the Word of Wisdom, most strictly, even far beyond the apparent requirements of that law of health which God gave to his people. There were reasons for this, which is, in part explained in an experience he had—an important experience in his life which has never been recorded. He seldom mentioned it because he seemed to think that it was of little importance. It was during one of those missions to which he, with others, was called to go back across the Great Plains with ox teams to the Missouri River to get the saints who were migrating from foreign lands and help them on their way to Zion.

Father's experiences were the same as the others of his Brethren who performed like services on those plains missions, viz: attending to camp duties; driving oxen all day and every day, standing guard at night against Indian attacks, and such routine services. He never related to me any particular happening during those journeys. However, I asked him, at one time, why it was that he never ate pork meat in any form. He said, "When I went back across the plains for immigrants, one of our chief items of food was very poorly cured, old rusty pork and I got awfully sick of it. I then made a covenant with the Lord that if he would bless me with a safe return home, I would never after that eat any more pork." I believe that he kept that covenant to the letter. I never saw him taste pork in any form, no matter how tempting and desirable it was or how little else there was prepared for him to eat. Nor did he ever eat eggs except cooked with something else such as custard or in cake or something of the like. He never gave to me any reason why he never ate eggs.

A FATHER'S COUNSEL TO HIS SON AT SCHOOL

"Watch your step, be careful about everything you do end say that you will not give offense to anyone. Be satisfied with your humble possessions. You must not think that you can jump to the top of the tree at once. Don't be dictatorial. Don't know too much. Keep your own councils. Never betray confidences or secrets of others. Don't be too ready and anxious to give council to others even though they may ask it. They may be sounding you out. No one fears the shallow swift running stream of which they can see the bottom and can cross it anywhere easily. It's the slow running stream, the bottom of which they cannot see, that they consider and keep away from, with somewhat of respect. Keep others at a respectful distance and they will esteem you as worthwhile, Ask the Lord, constantly, for understanding and for wisdom and, in time, you will succeed. Do not partake of the temptations of the day in drinking and smoking to win favors of men, for by so doing they will not esteem you. Get the favor of God for it is worth more than the favor of all the rest in this world. Ask for the blessings of the Lord at every turn and in every move you make. Watch yourself and by what Spirit you move.

"We are liable to forget the Lord and think that we are able to go alone and get proud, but we cannot go far alone.

"Make every effort to save some of your earnings. If you want to be respected these

days you must have some money. Money has its influence. Have a little money on hand so that you will not have to borrow every time you make a move. If you are in the background you will have a very hard row to hoe. Be courteous, polite and respectful toward everyone. Stand firmly for your honest convictions when you know you are right."

A FATHER'S COUNSEL TO HIS SON — A MISSIONARY

"We remember you with dearest love and affection and have every hope and desire and prayer for your welfare, happiness and elevation (progress) but you must watch and pray and labor. Resist temptation of every kind whether it comes in the form of pride or any other way. There are ways innumerable that the adversary tries to gain a foothold in our hearts—in our thoughts, to have power over our actions. Question yourself often and see that all your motives and desires are in accordance with truth, justice and righteousness, that God and Angels will approve of them....."

"Be humble and affectionate toward all around you. Be kind and considerate toward those who are ignorant of the truth and never make light of their beliefs however wrong they are...... Try to meet every spirit in the right way and they can never get the advantage of you....... Seek the Lord to guide you in all things and you will be blessed. Never say or do anything to grieve the Spirit of the Lord.......

Don't forget your prayers. Remember, there is never a time when you can forget your duty to your fellowman—to yourself and to your God. Plead with our Heavenly Father for his protection against all evil and to direct your mind and give you pure thoughts and lead you in the path of virtue that you may grow in favor with God, Angels and all good men, that when your labors are finished on this earth your joy may be without bounds or everlasting, that you may still be growing in righteousness, knowledge and wisdom. This is the path you started on. You were born under the new and everlasting covenant...... Continue in well doing and in righteousness and the reward of joy is sure. Look at the other path—the end is misery and death....... When the evil power brings evil in your way whether in thought or any other way, turn to the Lord and ask him to teach you to resist evil of every kind and lead you in the way of righteousness and cause that His power may be a wall around you to protect you as he did Job of old. May God bless you that you may meet every obstacle wisely and manfully, and that you may return home joyfully."

(Copied from another letter is the following:) "Do not try to imitate anyone, be your natural self. The power of darkness is trying you on every hand. We are told that we will be tried and tested as gold seven times in the fire. God will have a tried people. He said that those who will stand will have a great reward-it will be most glorious. God cannot trust them with such blessings without first testing them to see whether they will be true and faithful. When you retire at night, kneel down by your bed-side or in silence pray to God and persist in it and you will have peace. And when you awaken in the morning get out of bed and pray and continue to do so until every spirit and thought of evil departs from you and continue in this way until the Lord will favor you and bless you more abundantly and come to your rescue. May God bless you and protect you from the power of the Adversary; that the power of darkness be banished from your mind that the spirit of truth and light may grow and increase in your heart that the Angels of God may watch over you; that the Spirit of peace be your constant companion and that you may be able to accomplish the work that you are sent to do, manfully. I bless you by the power of the Holy Priesthood in me vested and in the name of Josus Christ. (R.L.)

LETTER TO THE STAKE PRESIDENCY

"In those early days in Logan, if we wanted shoes, we had the hides in plenty and we built a tennery and converted the hides into leather and we made our own shoes. We had hand carding machines and carded the wool into bats. We had spinning wheels and the sisters converted the wool bats into yarn. We had hand looms and converted the yarn into cloth ("Homespun"), and made our clothing. It was about the only way we could do in securing these necessities. But when the railroads came into our country we abandoned those practices as we could not compete with the Eastern manufacturer of clothes and we did not have the money to put in the machinery to compete with them. I believe it is now time for us to shake ourselves and put up the money and the energy God has endowed us with and begin to use the raw materials all around us to manufacture some more of the things we need and use so as to furnish more labor for our people.

When we sell our raw materials we get very little for it. And it goes over the railroads to the manufacturing centers, a long way off, and returns to us after paying the
costs of manufacturing and of transportation both ways and several middle men's profits at a very high price to us. We have the raw materials, the water power, the
labor and every necessary thing, including the market and we could save thousands of
dollars every year if we would change our ways in these things. (R.L.)

THE UTAH NORTHERN RAILROAD

The Utah Northern Railroad (narrow gauge) was begun in 1871. The ground was broken near Brigham City. The company was organized in 1871 with John W. Young as President and General Superintendent. A Mr. Richardson of New England was to furnish the steel and rolling stock and John W. Young and associates were to furnish the right of way and prepare the roadbed and do the labor of construction. Much of the frading was done in 1871 and track laying began on March 24, 1872 and was completed into Mendon, Cache Valley, on December 19, 1872, and into Logan in January, 1873 and later in that year it was built into Franklin, Idaho.

"The people were engaged to do the grading and much of the other work of construction and were to receive stock in the railroad for their services. Thousands of dollars of work was performed by the people and not a share of stock was ever issued to them for it, and finally the road was acquired by the Oregon Short Line Railroad Co, but the people never received anything for their work. Our family did several hundred dollars worth of work on this project and received nothing in return for it. A favored few received all of the benefits." (R. MS.) (This injustice was condemned by father as was also the change of the main line to the west side of the valley, and the removal of the tracks on the old line between Preston and Swan Lake. He felt that the people had some rights in these matters and should have been consulted before such changes were made. He could not telerate injustice.)

A TESTIMONY TO AN OLD FRIEND

(In a letter to his dear friend, David D. Roberts, of Meirionethsbire, Wales, dated September 11, 1910, Father deals with many prophecies explaining them in a clear concise way at some length. It is difficult to select any part as better or of more importance than the other. It is all good and is too lengthy to insert here. Under date of June 20, 1915 he writes to his old boyhood friend, David D. Roberts, as follows:) "God is the only one who can convert and give you or anyone else a testimony and a knowledge of its divinity. (the restored gospel). Surely you or anyone else of enquiring mind can see many of the prophecies that are in the old Bible being fulfilled very plainly to your understanding. You can read and learn, but it is very necessary that we ask God for the light of His Holy Spirit to enlighten our minds that we may truly understand. Truth is truth—light is light and when that light penetrates our minds, error and darkness will have to flee and we wonder now it was that we did not see it before. Our surroundings and condition will change and it will be just like waking from a dream in a sound sleep to the glorious reality that has come to the world." (R.L.)

(In a letter dated March 27, 1917 to William Roberts, son of Evan W. Roberts, he bears the following testimony which is substantially the same as he has bourne to all of his relatives and friends during the years of his correspondence with them. requesting the birth and death dates of William's father and mother, he writes:) "Permit me to bear my testimony to you, that Dod in his infinate mercy, love and kindness to His children here on the earth, has revealed and restored the Holy Priesthood through Joseph Smith. John the Baptist was sent to restore the Aaronic Priosthood. He conferred it upon Joseph Smith and Oliver Cowdry by laying his hands on them-his right hand on Joseph-the left on Olivor, which is the authority to preach and to baptize. Later, Peter, James and John, the Apostles, came and laid their hands upon them and conferred upon them the Melchizedek Priesthood, which holds the authority to regulate all the affairs of the church and to commune with Angels. Moses the Law Giver of ancient Israel came and conferred the keys to gather Israel. According to revelation we - Israel - are here in Utah, which was, at that time, the Great American Desert. Elijah the Prophet, of whom Malachi speaks came and conferred the authority to"turn the hearts of the fathers to the children and the hearts of the children to the fathers. For this purpose Temples are erected so that vicarious work can be performed for those who have parted this life and who had not the opportunity to do this work for themselves. Paul taught the Corinthian Saints the doctrine of Baptism for the dead, and they were baptized for the dead. The ordinance of marriage is sclemnized for time and

all eternity. It is a grand work. I know that Joseph Smith was a Prophet of the living God and that the Gospel of Jesus Christ was revealed or restored through Joseph Smith in its purity as it was in the days of the Savior. There are thousands in Utah that will tell you now that they know that Joseph Smith is a true Prophet of God. They know it as they know that they live. The promise is that each one shall know it for himself whether it is of God or of man, but you shall never know it if the Spirit of God will not touch the eyes of your understanding. I know that God has communed with man in our day as he did in those days of old, to Abraham and the Patriarchs. (R.L.)

(I found in an old manuscript written by my father his tribute to the Welsh language, as follows:) "In all fairness it should be said that the Welsh language, in its present form, is rich, copious and musical and is admirably adapted to express every shade of thought and feeling—even the most refined and delicate. The old tongue has no superior in vigor and expressiveness." (He then writes some Welsh lines. following is a translation from the Welsh from the manuscript:)

"In a garden the first of our race was deceived.

In a garden the promise of grace he received,

In a garden was Jesus betrayed to His doom,

In a garden His body was laid in the tomb." (R.MS.)

(The English translation is not nearly as expressive as the Welsh original.)

A TESTIMONY TO A RELATIVE

In a letter to Mr. Wm. Griffiths he expresses appreciation for information received from Mrs. Griffiths regarding his (Griffiths') father and mother. "One morning when I was waking up I heard the voice of your father saying: 'Robert, your aunt is leaving me. Well, I did not know what to think. Occasionally I would think of it, but I did not know what to do. I came to think that he married Wm. Hughes' daughter. Her mother was a cousin to my mother. You and I are second cousins."

"I must know whether your mother was dead before I could have any vicarious work done for her. She was a very good woman and I thought that he wanted me to seal your mother to him. I had already sealed my aunt to him and now he wanted your mother sealed to him also. That message from him was the way he took to impress it upon my mind. He knew that if he could impress me, that the work would be done for them and after receiving that information from your wife it was done. I thought about it 4 or 5 years before I could determine what your father desired to be done.

"The Cospel of Jesus Christ is not governed by man, but it is governed by revelation from God-by Angels' visits to men and by the inspiration of the Holy Spirit. The ceremonies that are in the Temples were not gotten up by man, but were revealed from heaven to man. Moses was at the head of the children of Israel, but God was the head of him. He did as he was directed by the Lord. When the Mormon people were driven into the West, they did not know where they were going to, but they were led by Brigham Young and when he came from the Canyon leading into this valley, on seeing it he exclaimed, "This is the place, I have seen it in vision." When they had camped he walked out from the camp and said, "Here we will build a temple to our God." President Wilford Woodruff marked the spot and later the Salt Lake Temple was constructed on that spot of ground.

"Other temples have also been built in which also are performed the ordinances for the living and the dead. Very likely you will say, 'That cousin is trying to convert me". But I am very much like a preacher of whom the story is told who was traveling through a certain town where there had been a revival the year before. A man who did not present the best appearance came up to him and shook hands with him very freely. The preacher said, 'Who are you?' The man replied, 'Don't you know me? You converted me last year.' Said the preacher, 'Well it looks very much like my work; if the Lord had converted you, you would not be in that condition.' I would be glad if the Lord would convert you." (R.L.)

(Under date of Nov. 8, 1918 is a letter from the Church Presidency to the Quorums of the Melchizedek Priesthood appealing for funds to be sent to the office of the Liahona at Independence, Mo. to be used in follow-up work in the Mission fields by sending the Liahona to people interested in and investigating the gospel. In response thereto is a list of the names of donors of his Seventies Quorum and in connection therewith a litter from the Zion's Printing and Publishing Co. by R. B. Summerhays acknowledging receipt of the donation.)

Extra destribution (In an undated article, Father writes:) "The question might be asked: How is it if you are the chosen people of God that He did not take you to some other place where the climate is more favorable and the land more productive than to this bar-ren and cold land? (He then describes this land and tells of its settlement—of the call and of the wonderful march of the Mormon Battalion and of the winning of the Mountain Valleys from Mexico, concluding thus:) "and this vast territory was won by the aid of those hated and deluded L.D.S. Verily as little Joseph is growing up and increasing in strength and power and as his Father has told him, he may yet become the chief among his brethren."

rate she depart at HIS MARRIAGE AND FAMILY

From father's record book, I quote:

"Logan City, July 12th, 1870-June 1, 1870 I started to Smithfield after Hannah Roberts and came back to Logan the same day. Next day we started to Salt Lake City, arriving there on the fourth. On the 6th we go to the House of the Lord (Endowment House) and were married and sealed by Joseph S. Smith, one of the Twelve Apostles, son of Hyrum Smith, the Patriarch.... I rented a house in Logan of William M. Cowley when in Salt Lake City. On June 11th, 1870, we go there to live for the first time in our lives. All is well." (R. Rec. 12) That is father's record of their marriage. their marriage.

Hardly eight short years of happiness were allotted to them during which time two sons were born to them, viz, (myself) David Robert, born March 30, 1871, and Hugh, my brother, born on May 22nd, 1876. Less than two years after Hugh was born Mother passed from this mortal life. Father records:

"April 10, 1878--My dear beloved wife parted this life with ease and calm as to sleep, to etc. (See mother's biography.) He spoke most affectionately of her always and often. He thought much of her and missed her association very much. He looked forward to the time when they should meet again with fondest hope and anticipations of a most joyous meeting.

About a year before Mother's death, Father built the rock foundation for a four room adobie home. Mother said on several occasions that she would never live in it. He could not understand why, in fact he did not take it seriously. After her death and recalling these things he knew why.

An interesting item of record is the following: "July 4, 1875-I was baptized to the United Order by Robert Davidson. Confirmed by Thomas Mc Niel." (R. Rec. 14) On the same page is a similar record relating to my mother.

He now had his two little sons to live for. His dear mother voluntarily assumed the duties of mothering them. One was seven years old and the other scarcely two years old. It was some responsibility, but she discharged it nobly and well. Father did not marry again until Feb. 6, 1895 for the sake of his boys. One of them was now married and the other was well grown up and his beloved mother had passed from mortality. He was a widower for nearly 17 years.

Appreciating the value of an education, which he was deprived of, he had labored hard and continually to give his boys every advantage possible for the best of training in every way that could be had. He was willing to make every sacrifice to that end. Now that the mother was gone, one son married and the other near manhood he began to look around for other companionship.

HIS SECOND MARRIAGE RISINT D

Quoting again from his record book:

"Logan City-July 21st, 1895 -- On the 6th of February, 1895, I had the honor of leading to the altar before Pres. Merriner W. Merrill in the Logan Temple, Miss

Eliza Neagle. We were married and sealed for time and all eternity as husband and wife, etc. (See Aunt Eliza's biography.) That is his record of his second marriage. From this union came two sons and two daughters, viz. Agnes Alister, born at Logan, Utah, Oct. 8, 1895 (R. Rec. 52), John Neagle born at Logan, Utah, May 18th, 1897, died May 19, 1897 (R. Rec. 33), Thomas born at Logan, Utah, April 16, 1898, (R. Rec.

54), Jane, born at Logan, Utah, May 11, 1900 (R. Rec. 34).

The years came and passed on. During 1901 Aunt Eliza was stricken with cancer of the breast and after much suffering from that and other complications she died on April 13, 1907 and was buried on the 17th in the Logan Cemetery. Of her he writes, "She was very devoted to her religion. She attended to her prayers and taught her children to pray. She was a kind mother, clean in her house work and straight and honest in all her dealings with everyone. We hope to meet again." (See Aunt Eliza's biography). Again he was a widower left with three small children to care for alone, with no mother now to help him. He struggled along rearing them to man and woman-hood, giving them a good high school education. All were married and a credit to the family and to the community and again he was alone. This time until his death which occurred on August 10, 1925, for he never again married. His death was a tragic one. It came through being run into by an automobile.

DEATH AND BURIAL

Living alone in his home in Logan was not a pleasant thing for a man of his age, so he consented to come to my home in Ogden and live with us. It was in the spring of 1923 that he joined us in our home. He was quite content there until the summer of 1925 when he decided to go to the old home in Logan for a brief stay, at least, and for a change. He left Ogden on July 23rd on the Electric Line for Logan. He was nearing his 88th birthday. Time was beginning to make its impress on him, though he was remarkably active in mind and body for a man of his age, being alert, strong and active in all his faculties. On Sunday evening, August 10th he went from his home as usual to the Third Ward Sacrament meeting. After meeting he was returning to his home and in crossing the street from north to south on the west side of the street at the intersection of 3rd West and 2nd North Streets, he was struck by an automobile driven by a John Anderson or some young girl in the car with him, and he was injured internally and had his right arm fractured in two places and had several ribs broken, also a broken leg. He was rushed to the hospital where, after severe suffering, he lapsed into unconsciousness about 11 P.M. and died about 3 A.M. the next morning. It was a sad ending and a shock to the family. No better father the next morning. It was a sad ending and a shock to the ramity. No bester rabbet ever lived. Now he was gone, and we were sorrowful and lonely. His life had been a life of trial and a lot of suffering and through it all he had lived nobly and well. He made a wonderful development and had earned a glorious reward, and there would be a warm welcome for him over there with thousands to do him honor. He had kept his second estate. It was finished. His class are entitled to "all that the Father hath -- a nobleman of the Celestial Kingdom. He was obedient, he sacrificed, he suffered, he paid the price. It is his. May we join him when our time shall come is my fervent prayer.

The funeral was held in the Third Ward meeting house on Thursday, August 13th, 1925, at 2 P.M. The meeting house was crowded with his old friends and neighbors. The prayers were soulful, the music beautiful, the tributes high and sincere, the cortage long, the automobiles numerous, the flowers gorgeous and profuse, the respect profound, the peace heavenly, the day beautiful and pleasant. An appropriate setting for such a splendid and successful life.

We spent many happy times in the home as a family together. One practice we had in the home was that of reading the Scripture together often in the evenings. We would take turns reading, then Father would explain it to us. In this way we became familiar with the characters of the Bible, of the stories of their lives and their teachings and the teachings of their lives. Those things made a deep and abiding impress on me and are impressive even to this day. Those teachings have been a very great help to me throughout my life from my earliest recollections of childhood when they began. I can now, in some degree, appreciate their purpose and meaning. Those teachings have been very much of a guide to me during my life and have aided greatly in the choosing and following of the right course, even as well as I have, for while that course is a very long way from perfection, I realize that it could have been very much worse than it has been.

During those years before his second marriage all of our evenings were not spent in reading the scriptures and discussing those stories. We often had a discussion in lighter mood. Father would sometimes play the mouth organ and Hugh and I would step dance, much to our merriment.

His life was a severe struggle from the beginning to the end, and was crowded full of sorrows and disappointments. The loss of his father at the time and of his



two loved companions in death were hard blows to him. His struggle for worldly things was crowded with reverses, and yet I think there was no happier man in the world than he. He loved the Gospel—the things of God—he lived them—he understood those things—his faith was unwavering—his hope was glorious and he was big in his soul and was full of joy because of his knowledge, and because of the spirit that he lived for and which spirit was his companion. He loved his family and his constant prayer was for their welfare—that they might grow in faith of the eternal plan of salvation and gain a knowledge and understanding of it and live it, as he had done, and receive the rich blessings and reward which it vouchsafes to all who are obedient and who make the necessary sacrifices.

REMEMBRANCES OF MY FATHER

by Hugh Roberts

In meditating upon the life of my father, Robert D. Roberts, I remember some incidents that illustrate his fine character. His life was one of obedience to the counsel of his church leaders and of sacrifice in following that counsel. About the year 1886 the Church was beset with many difficulties. The Government had confiscated the church property, the polygamists were being hunted like wild animals to be prosecuted, persecuted and imprisoned and the rank and rabid anti-Mormons threatened to take over the control of Salt Lake City and do further mischief. It appeared that things were again shaping to drive the people from their homes once more. There were two political parties in the Territory at this time, viz. the "Peoples Party" to which the L.D.S. and their friends belonged, and the "Liberal Party" to which the haters of Mormonism belonged. Up to this time the government of Salt Lake City was under the control of the Mormons and the anti-Mormons determined to take control at any cost. Seeing the serious situation, many of the Mormon people moved into Salt Lake City and acquired a legal residence there in order to vote for Peoples Party candidates and prevent our enemies from taking the City into their hands and thus cause more trouble for the people as they had threatened to do. Father was one of those to reside in Salt Lake City at that time to defend the City against those very bitter enemies, -- "The Liberals". It seemed popular at this time to strike against the Mormon people in every way. Father remained in Salt Lake City until the election was over, then returned to Logan.

As a result of his change of residence, a certain member of the Church took advantage of it and contested his right to homestead a quarter-section of land on the west side of Logan River and lying on its banks near its mouth. Father did not appear in the contest but uncomplainingly let him have the land. It was a severe loss to him and he bore it patiently. I have often wondered what would be the condition in eternity of such a man as compared with my father. I have been told that the land did not yield very much in profit for that man and it appears to me that he is not a happy man.

Another incident I remember happened during the terrible days of the raids against those men, in the Church who had a plurality of wives, or against "polygamists" as they were called. Congress had enacted a law forbidding polygamy in the Territories of the United States. Utah being a Territory, it was governed by laws enacted by Congress and the position of Governor and other principal officers were appointed by the President of the United States.

A revelation from God had been given to the people through the Prophet Joseph Smith commanding them to enter into the practice of the plurality of wives. About four per cent of the men had complied and were living in that principle. They knew it was a true and just principle and that it was of God. They defended this practice of polygamy, made a criminal offense by the Edmunds-Tucker law, before the highest courts of the Country, finally losing the case through the Supreme Court deciding the law to be constitutional. Thereupon United States Marshalls and Committing Magistrates were appointed and the polygamists and their wives were hounded and brought before those Magistrates to be examined. For some reason Father was a witness in a certain case and sat in Magistrate C. C. Goodwin's Court in Logan on one occasion. Judge Goodwin was questioning a lady supposed to be a plural wife in such an unbecoming way that Father stopped him and said, "If any man would ask my wife such questions I would kill him." Thereupon the Judge immediately committed him to jail for one day for Contempt of Court. He served the sentence. It caused quite a stir among the people and much comment. Father hated

injustice and was always very outspoken, no matter what the consequences. He was always a friend of the oppressed and downtrodden. I am proud of the very fine record and of the accomplishments of my father. I am glad that I am his son,

BIOGRAPHY OF HANNAH ROBERTS

Hannah Roberts, daughter of Hugh and Mary Owens Roberts was born on March 27th, 1847 at Eglysbach, Denbigshire, Wales. She was the youngest daughter in a family of ten children. She had five sisters and two brothers who were older, viz: Jane, Robert, Elizabeth, Owen, Catherine and Mary, and two brothers who were younger, viz: John and Thomas. Owen died at the age of 10 years and Thomas died after three days of mortal life and they were buried in the little church yard surround the Chapel at Eglwysbach. ("Eglwys" means church and "Bach" meals little.) The one street town takes its name from the Little Church. Her grandfather, Robert Roberts was a farmer and the family lived on a farm not far from Eglwysbach, which was called "Bryn Ucha" farm, ("Bryn" means hill, and "Ucha" means highest.) So it was the Highest Hill farm. Hugh Roberts, her father, was injured during his youth in one of his limbs and limped a little when he walked and because of it he was not considered able to do laborious farm work, so, in his youth, he was apprenticed to a shoemaker at Llanrwst which is about six miles south of Eglwysbach in the Vale of Conway. It was here at Llanrwst after completing his apprenticeship that he met his future wife, Mary Owens, and after a courtship they were married. Hugh, after their marriage, established a shoe shop at Llanrwst, but business not being very satisfactory, he moved to Eglwysbach and opened his shoe shop. It appears that Eglwysbach Parish was the angestral home of his family, while Llanrwst was the ancestral home of Mary Owens, his wife.

Hugh succeeded quite well in his business at his new location until shortly after the birth of Hannah when he was converted to Mormonism and on May 25th, 1347 he was baptized into the Church. This event marked the beginning of persecution and elso a very serious loss to his shoe making business.

After receiving the Gospel, Hugh was soon ordained an Elder and he began to preach the gospel. He preached constantly and with such uncompromising boldness that upon one occasion he and a traveling Elder were taken to a bridge near by Eglwysbach and were threatened with hanging. They were saved through the strong remonstrance of the women, particularly his young daughter, Catherine, who rushed under the bridge and, clinging to her father said, "You shall not hang my father". Thereupon the mob desisted and after a warning and a threat that they must stop preaching Mormonism the mob left them. The Elders remained firm and calm. The preaching continued. Hugh became the President of the Eglwysbach branch of the Church, which position he held for several years or until he migrated to Zion in 1864. That experience was one of the tests that saints must undergo, viz: the death test. (See D.& C., Sec. 98:14,15

So serious did the situation with the family become through the loss of business that they were sent to the "Work House". Hugh immediately began to preach the Gospel in such power and persistance to the immates of the "Work House" that the officers, alarmed, sent them back to their home and assisted him in providing work at his trade so he could care for his family by his own labor, which was very much to his liking.

Hugh's mother was Jane Jones, a good woman and is described as being rather aristocratic in her bearing and ways. Shortly after Hugh left home his father and mother left the farm, moved into Llanrwst and opened up and conducted a "Tavern".

Hannah's mother's parents were Thomas Owens and Mary Morris of Llanrwst. Shortl; after her mother Mary was born the parents separated. Thomas Owens merried again and reared a family. He and two of his daughters were fine singers and musicians and wen about the countryside giving concerts. Mary Morris was Married to Robert Griffith, a tailor, of Pott Madoc and Harlech, and they reared a family of three sons and one daughter, besides Mary. High and Mary O. wens Roberts were the only ones of their respective families to accept Mormonism. And there were only a few, comparatively, in their neighborhood who did accept it. No doubt it was because it was so unpopular and that those who did accept it were subjected to such ill treatment and hatred. children were denied the privilege of a schooling because of their religion. Hannel, my mother, grew up surrounded by this environment from the time she was born until the family migrated to Zion in 1864-a period of 17 years. Young people of her age had a lot of ridicule and contempt to bear because of the family's religion, which must have been very trying. She was baptized and confirmed a member of the Church in 1855, the exact day is not known because the records were destroyed or lost. Her father's record, written in the Welsh, was, shortly after the death of her father in

October 13, 1892, destroyed as being a thing of no value. The Eglwysbach Branch records, kept by her father, were delivered to John Roberts of Pensarn, not far away, when the family migrated, and it cannot now be found. All of the family joined the Church except Jane, her oldest sister, who married Edward Humphrey and remained in Wales, raising a large and fine family who moved to Harlech to live. Robert, her oldest brother, was a member of the church and money was saved in the church Perpetual Immigration Fund to pay his way to Zion in 1855, but he refused to go. Her sister, Elizabeth "Betsy", took her brother Robert's place going alone to Utah that year. Robert married an Elizabeth Owens who was rather bitter toward the Church and they went to her native town of Penmanbach to live, Robert succeeding her father as Postmaster and engaging in hardware business there. In 1861 Margaret, her fourth sister came alone with a company of Saints to Zion. In 1864 the other members of the family, viz: Father, Mother, Catherine, Mary, John and my mother, Hannah, came to the Valleys of the Mountains. The family left Eglwysbach about 3 A.M. on the morning of May 16th, 1864, in sorrow at parting with loved ones. They travelled on foot to Abegalia, about 15 miles away, where they remained that night. Thier bage gage had been sent ahead by a horse-drawn cart belonging to David Davies.

On May 17th, they left by boat from a small seaport near Abergala for Liverpool arriving there in the evening of that day. On the 27th of May they boarded the ship, "General McClelland" at Liverpool docks, and about 5 P.M. set sail for New York where they landed on June 21, 1864 after an uneventful voyage. On the ship there were 802 passengers who were members of the Church and they were organized into a church organization consisting of 12 Wards, each presided over by an Elder. There were 127 Saints from Wales and an Elder D. E. Jones who had presided over the Carnarvonshire Branch of the Church in the Company. The officers of the company were Thomas E. Jeremy, President and Joseph Bull and George G. Bywater were his counselors. Meetings were held daily in the Wards and a real spiritual feast was had during the voyage. All were of one heart and one mind and they greatly rejoiced together. The company had a comparatively pleasant ocean voyage. After landing in New York they were detained only 12 hours, leaving there on the 'Magnificent Steamboat, St. John for Albany, New York. After a few hours stay at Albany, they boarded the train bound for St. Joseph, Missouri. The Civil War was then on in its fury. They went by way of Rochester and Buffalo, New York - passed over into Canada, then back again into the United States, and after some difficulties, on to St. Joseph, Missouri, where they arrived on the evening of July 1, 1864 and were housed in a large shed, attached to the warehouse of the Steam Packet Company. On July 2nd, they boarded the river steamer "West Wind" and landed at a place on the Missouri River called Wyoming, Nebraska Territory, the outfitting place for the great plains journey that year. The family were without a tent and had to live out in the open at Wyoming for the first time in their lives. They were dumped out of the boat at midnight, in a terrible storm, without shelter. That was their introduction to the Great Plains journey. As soon as they could, they improvised a small tent out of some bed ticking they had brought along with them. They remained in this situation for three weeks awaiting teams to come for them from the Valleys.

The family were finally assigned to Captain W. S. Warren's company which left Wyoming after the 14th of July and arrived in Salt Lake City on October 4; 1864, all well. The family did not go through with their Company to Salt Lake City, but remained a few days at Henefer to visit with Elizabeth, their daughter, who had been in the Valleys for 9 years and who had married a William J. Owens and were residing at Henefer.

After about a month visit with Elizabeth and her family they continued on to Salt Lake City where they resided during the winter of 1864-65. During this period Mary, the daughter, visited with her sister Margaret who had proceeded them in 1861 and who had married Evan Samuel Morgan, then residing in Rush Valley, Tooele County, west of Salt Lake City.

Hugh and his family were undecided as to just where to locate. Emmigrants were going in every direction to make their homes in the mountain valleys—their Zion. Salt Lake City, at this time, offered very little inducement to settle there and they must push out into new frontiers to establish themselves in homes of their own. However, a very important event transpired while they resided in Salt Lake City. It was on the 29th day of April, 1865, that Hugh and his wife, Mary, went to the Endowment House—received the Keys of the Priesthood and were sealed together for time and eternity by Pres. Heber C. Kimball.

During July, 1865, it was decided to go north to Cache Valley to find a home which they did, locating in Smithfield. They secured a two-acre tract of land and built thereon a comfortable two-room log cabin. Here they remained many years. Hugh making and mending boots and shoes for a livelihood. The girls working out for other families, and John securing a farm and working it. They soon gathered around themselves not wealth, but comforts in plenty and they were happy and contented.

As the years came and went, changes came also. The daughter, Catherine, was married to Christopher Roberts, a native of Flintshire, Wales, and they settled in a home nearby. Then Mary left the parental roof, being married to Samuel Roskelley, the Bishop of Smithfield, and she went to live in a farm east of the town and adjoining it. Thereafter, Hannah was united in marriage for time and eternity to Robert D. Roberts on June 6, 1870, by Apostle Joseph F. Smith in the Endowment House in Salt Lake City, and went to Logan to live. They are my parents and I am proud of them and I love the families from whom I came. John was now left at the old home alone, with his father and mother, but he was not alone for long, because he found his choice for an eternal companion in Eliza Sorenson, a fine young woman residing in Smithfield, whom he married and reared a large family. Later he married Fannie L. Harper and reared a second large family.

Hannah Roberts Roberts was a fine, sensitive soul, a splendid character, a lovable dispositioned young woman. She was beloved and admired by all who knew here She was a favorite in her family. Every one of her sisters named a daughter "Hannah" in her honor and in expression of their love and esteem of her. She was a wonderful cook and her home was spotless. Many people who were well acquainted with her have told me of their appreciation of her because of her fine qualities and abilities. My oldest daughter, in her infancy, wore some of my baby clothes, all made by the hand of my mother which attested her splendid abilities as a seamstress. She was the mother of two sons, viz: David Robert, born March 30th, 1871, and Hugh, born May 22, 1876, and is now (1939) the grandmother of twenty children and greatgrandmother of thirty children. Her sons were named after their grandfathers. Sometime after the birth of Hugh, she contracted a complication of diseases, beginning with the extraction of some teeth and she lingered along, growing steadily worse, despite every effort that could be put forth to change her condition, until finally, on April 10, 1878, her choice spirit left its tabernacle of earthly clay and returned to her heavenly home, having finished her earthly mission-having kept her second estate most splendidly. She was deeply mourned by family and friends and there was a sadness in the hearts of all who knew her.

I remember her face in death. I remember the funeral service in the "Old Hall", located on the corner of First North and Main Streets in Logan. I remember the choir led by Alexander Lewis, and one of the songs they sang, viz: "Farewell all Earthly Honors, I Bid You all Adieu," etc. I can see and hear it in memory now, and it brings a tear. What might her sons have achieved had she lived to rear them? We had fine care as it was, but after all it was not Mother. I have missed her. I miss her now. I always shall until I can be with her. Young though I was when she left us, I remember her and her love.

An interesting item in the record is as follows, "July 4, 1875--On the 10th (of July) 1875, Hannah Roberts, my wife, was baptized to the United Order by Joseph White confirmed by Robert Davidson." (R.Rec. 14)

Less than a year before she died, which was on July 31, 1877, she received a very remarkable Patriarchal blessing from Patriarch C. W. Hyde, which was comforting. Among other things, the Patriarch said, "for there was joy in heaven when you received the Gospel. The Angel of Peace shall go with thee. Thou shalt have visions and dreams to comfort thee while you live. Thou shalt order thy house in righteousness. Peace shall dwell in thy habitation. Holy Prophets shall dine at thy table. Thou shalt teach and instruct queens which shall come to Zion, and no good thing shall be held from thee. Thou art a daughter of Ephriam and a right to the fullness of the Priesthood and with a companion and a Kingdom upon the earth forever and ever, and I say unto thee, thou shalt accomplish every desire of the heart in righteousness for your last days shall be your best, for thou shalt have eternal life with all thy kindred ties which I seal upon thee with crowns of glory, with all thy father's household."

That blessing was indeed comforting to her. My rather in commenting on certain things in the blessing said, "I believe she had some dreams that were a comfort to her and no doubt her last days gave her some feeling of satisfaction and peace of mind. She ordered her home in righteousness and there was peace in it. I do not know of any

prophets who dined at her table except it were her own sons."

What a wonderful promise and assurance to her "kindred ties" her "kingdom upon the earth" and her father's "household" because of her righteousness. Wonderful blessings shall come to her family if they will but live for them. Many of the blessings pronounced upon her are yet future and reach into eternity. They will all be fulfilled for she was worthy.

My father in recording Mother's death writes as follows:

"April 10, 1878--"My dear and beloved wife parted this life with ease and calm as to sleep. She had unusual pain and suffering since the first of March caused from her teeth to commence with. Her body was much swolen as in case of dropsy. Her heart and liver were very much effected and there was a palpitation of the heart. Her health has not been the best since our marriage - being near death's door twice during this time. She has been feeling and looking better this last winter than for some time previously. But the destroyer took hold of her system and the separation of the spirit and the body took place.

"She was a most noble wife. She was clean and saving. She understood housework and did it very handily. She was an excellent mother - good to her little children. She taught them to pray and to acknowledge God as soon as possible. She was a kind and peaceable neighbor.

"On the 12th at eleven o'clock we took her remains to the "Old Hall" where we had a good service. Prayer was offered by Bro. Thomas McNiel. The speakers were Brother John Parry, Robert Davidson and Henry Ballard. Benediction by David W. Davies. The singing was lead by Bro. Alexander Lewis. She was buried in the Logan Cemetery. The grave was dedicated by Bro. Benjamin Williams." (R. Rec. 19)

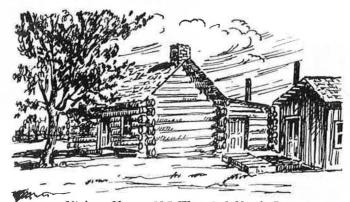
Mother taught me a simple prayer in the Welsh language at evening and I continued to use that prayer until I grew to manhood and I sometimes repeat it even now, and when I do I think of her. Interpreted it is: "Our Father who art in Heaven. I ask thee to keep us from all evil this night, and give unto us sweet sleep this night, in the name of Jesus Christ, Amen."

My parents spoke the Welsh language in the home and it was the first language I learned in childhood. And I knew no other language until I mingled with others and learned the English.

Father determined to build a new four-room adobe home and during his spare time or in between the times of his farm work during the year 1877 he hauled rock from the canyons and built the foundation. When the subject of the new house was discussed, Mother would say to him that she would "never live in it." Little did he realize what she really meant for the new home was not completed until after her death. Not until then did he understand. He wanted to please her and make her more comfortable in that new home and he often thought of her strange remark and spoke to the family about it. He loved her dearly. For 47 long years he was deprived of her associations, looking forward with fond hopes for the time when they could again meet and enjoy each other's companionship never more to part.



Davis Home—Delano, Pennsylvania where Mother was born.



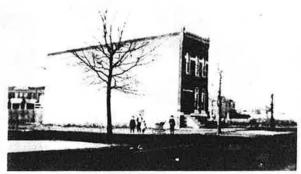
Nielsen Home, 215 West 3rd North St., Logan, Utah, where Prudence was born. (Drawn by B. Y. Andelin)



Grandpa Davis Home, 490 West 3rd South St., Logan, Utah, where Llewellyn was born.



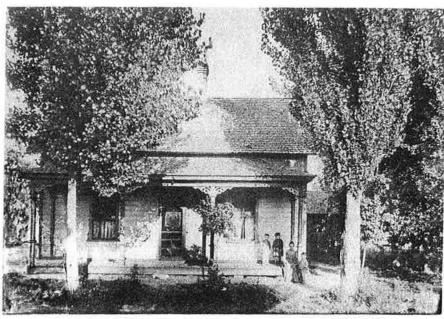
Purdy Home, 491 West 2nd South St., Logan, Utah, where Merddyn was born.



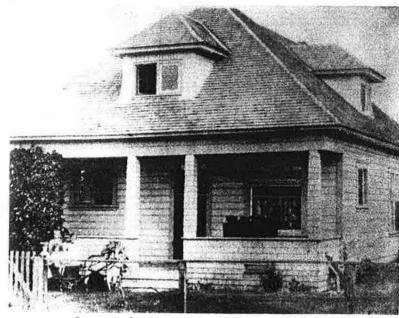
No. 715-15th St., S. E., Washington, D. C., where Reed was born.



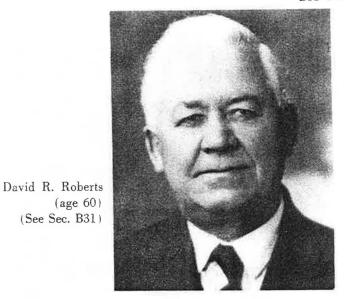
No. 538 Columbia Road, N. W., Washington, D. C. where Delano was born.



Our own home at No. 388 North 4th West St., Logan, Utah, where Florence, Hannah, Gwen and Olwyn were born.



Our own home at 260 32nd St., Ogden, Utah, where Baby Boy and Della Rae were born.





Tryphena Davis Roberts (age 57) (See Sec. B61)



Tryphena Prudence Roberts Croft (Age 20) (See Sec. B77)



David Llewellyn Roberts (Age 19) (See Sec. B78)



Robert Merddyn Roberts (Age 22) (See Sec. B83)



Hannah Juanita Roberts (Age 4 months) (See Sec. B98)



Cedy Gwen Roberts (Age 9 months) (See Sec. B98)



Florence Annette Roberts Rasmussen (Age 18) (See Sec. B87)



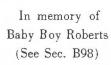
Olwyn Geneva Roberts Carruth (Age 22) (See Sec. B90)



William Reed Washington Roberts (Age 20) (See Sec. B91)



Laura Delano Roberts Krey (Age 21) (See Sec. B95)





Della Rae Roberts Fife (Age 16) (See Sec. B95)

LIFE STORY OF DAVID R. ROBERTS

By Florence A. R. Resmussen

'On March 30th, 1871 at eight-forty in the evening, Hannah Roberts, my wife, gave birth to a strong and a lively son, with his voice as clear and pure as the morning air. He weighs nine pounds. His name, David Robert Roberts."

"He was blessed April 15th, 1871 by his grandfather, Hugh Roberts." (R. Rec. 13)

That is the record of the mortal beginning of David R. Roberts, written by his father, Robert D. Roberts, and it all harpened in a little log cabin in Logan, Cache County, Utah. He grew up a sturdy, active boy, and went with his mother quite often to Smithfield, about seven miles distant, to visit his grandrarents. They made this journey of seven miles sometimes by the narrow pauge Utah Morthern train and sometimes with Samm-Roskelley, the mail carrier, in his carriage, or with his mother's brother John, his uncle, in a vagon. He was the pride and joy of the family. In a manuscript, is written by his father, the story of his develorment in his walking, teething, talking, schooling, and of his new shoes, boots, clothing etc., including the cost and where rurchased, together with every little detail manifest with great care and solicitude, indicating that he was a great favorite and much loved. Among his earliest recollections he remembers of often getting on a box in the home, and holding church service with an oren book in his hand, singing and preaching in all earnestness. His parents were his congregation in enrapt attention, and, I imagine, under suppressed amusement, nevertheless entertained.

HIS MOTHER'S DEATH

On April 10, 1878, his mother, Hannah Roberts, passed from mortal life in the little log cabin home and he with his brother Hugh, who was less than two years old, were left to care of the father and grandmother, Catherine Roberts. This was a sad day for he and his little brother. He says that when his mother died, he was at the railroad depot -- playing. He was hiding behind an old locomotive engine smokestack at the south end of the railroad yerds and a crowd of boys were throwing rocks at him. His uncle "Tom", his father's brother, came after him to take him home. He remembers the face of his mother in death and has a

vivid picture of the funeral and services, remembering one of the songs rendered by the choir: It was "Farewell all Earthly Honors" I Bid you All Adieu" etc.

THE PATRIARCHIAL BLESSING

Before the death of his mother, the family went to the home of Patriarch C. W. Hyde, which was near the corner of Center and Main Streets, Logan, on July 31st, 1877 to each receive a Patriarchial Blessing. The blessing given David at this time was as follows:

"David, I place my hands upon your head and I seal upon you a patriarchial blessing, for the eye of the Lord has been upon thee from everlasting to do a great and a mighty work in this kingdom for thou shalt be like Mathemiel of old and shall proclaim the gospel from land to land and sea to sea. Thou shalt bring home the honest becatel with sones of rejoicing and great joy. Thou shalt see Israel sethered and Zion redeemed in Peace. Thou shalt stand with thy Redeemer when He comes. Thou shalt do a minhty work for the living and the dead. Thou art of Ephreim and a ri ht to the fullness of the Priesthood and with wives and a great kingdom upon this earth. Thou shalt lean upon a staff and bless your mosterity like unto Adam. For I seal this blessing upon your head with crowns of glory and eternal lives with all thy father's household, forever, and ever Amen."

Some of those blessings have, in part, and in a singular way, been fulfilled as will appear in this narrative of his life. This blessing has been a guide and comfort to him and he looks hopefully forward to its complete fulfillment. It has strengthened his faith in and courage for the right.

HIS SCHOOLING

He began his school work when but four years of age in attendance at a private school in a little log room across the street from his home. He sat on a little block of wood by the side of his teacher who was a neighbor, a young lady named Emeline



Fainter. He was in a special class, alone. Later he attended school in the old adobe school house in the Third Ward with Richard Yeates of Logan and Frank C. Parkinson and George C. Parkinson of Franklin, Idaho as his instructors. Later he attended the Second Ward school and Deliah Crocket was his teacher. After this he attended the Fourth Ward school, which was located just across the street from the present Logan Fost Office. Seth A. Langton was the teacher. Those ward school houses were one room adobe buildings all of the same pattern, facing the east. After this he attended school in the old "Lindquist Hall" on the corner of First East and Second North Streets in Logan. Mrs. Ida Ione Cook and Wm. H. Apperly were the teachers. Later he attended the Brigham Young College on the corner of First West and First South Streets in Logan. The teachers were James Z. Stewart, Jos. M. Tanner, William J. Kerr, Douglass M. Todd, Wm. H. Apperly and others. From that institution he received a Certificate completing the "Preparatory Course" in May, 1888 and another Certificate completing the Commercial Course in May, 1890, including lso a course in Thysiology. This commised his preparatory education. His father desired him to continue his school work in some ligher institution of learning being willing to make the necessary sacrifices, but he felt that his father had sacrificed enough for him and that he should go to work and earn something to commensate for what he had rlready received.

TAKING ON REALITIES-FARMING

He was now most his 20th birthday and life began to look more serious to him. During the years that had massed, he had helped on the form and had worked in the canyons with his father and alone. On the form it was handling horses and machinery in plowing, planting, harrowing, cultivating, irrigating, harvesting, cutting hay, grain, neas and corn, and hauling them home for threshing and in delivering the crops where they belonged. While he did not use owen, he has a distinct remembrance of his father using them for the farm work. His work was done with horses. He has assisted in threshing peas with a flail and also with horses tramping them out, then of running a hand fanning mill to clean them. He remembers the old Buckeye Drop Reaper they owned to harvest the grain and later the Side Rake Reaper used for the same purpose. After this came the wire selfbinder, then the twine binder, then the header and now the combined harvester and thresher.

In fact, he remembers some harvesting being done with the scythe in the early days. It his early boyhood days the Indians would come in the fall of the year and husk the corn. His mother would give them their dinner, by warming pans of sweet milk and cutting thick slices of bread and put into the pans to soak up the milk. Then with spoons, three or four Indians would gather around the same pan (a large milk pan) and all eat together to their fill. It was interesting to see them so eat. There was very little money in circulation in those days and the Indians took the may for their labor in corn. corn-meal and meat. His father had a corn sheller and when they needed corn meal for bread and mush they would shell a sack or two of corn, take it to the mill and have it ground into meal. The mill was a water rower mill and did grinding of the grain on shares or for a mart of the grain. Corn bread and corn meal mush were quite an important part of the diet. Sugar was hard to set and was very expensive. They looked forward to the coming of Bro. Tvans, the molasses man from North Ogden, who came with a big load of it in large barrels every fall and traded it for grain. His father always got a big five gallon can of it and Oh! how fine that bread and molasses was, and they had some molasses candy too. It was a great treat. Everybody did not get it either, as they could not afford it. There was plenty of bread, milk, butter, vegetables, fruit and meat to be had in those days. Most reople had cattle, shoen, hops and chickens and planted and raised gardens, vegetables and fruits but no syeets except molasses -- these were almost out of the question.

STOCK RAISING

His father and Uncle Tom worked together. They had a lot of cattle and he used to assist in the roundups of cattle in the fall of the year and would spend days out on horseback, hunting lost cattle. When he was a very small boy he was strapped on an old bay horse named "Button" and in the fall roundup he was left to encircle the herd and keep the cattle that had been found from straying while the men scoured the country for lost ones and brought them in. As a boy he would go to the brow of the Agricultural College hill (then covered with sage brush) or to the head of the Old Lane (corner of 2nd North and 6th West Streets) every summer evening to get the milk cows from the town herd as they came from the pastures, whether from the foot hills east of the cemetery or from the old cow pasture west of town, where they were

driven and herded. At that time there was a very familiar sound early every summer morning. It was the blast of the town Cow Herder's loud horn that could be heard blocks away, warning of the gathering and coming of the herd to go to the pasture to feed for the day. Finally the cow herd ceased and with it no longer is to be heard the constant blasts of the Cow Herder's horn. Time changes things.

IN THE CANYONS

The means of furnishing heat for cooking and warmth for winter comfort was from the use of fire wood fathered and hauled from the canyons. Coal was expensive and money scarce and people had not aguired the coal habit. He often went to the canyons with his father to help get the winter's wood. Lumber for building materials was also brought from the saw mills in the canyons. There were a number of such mills in different parts of the mountains. For two seasons he hauled lumber from the various mills to the lumber yards in Logan, buying a new Mitchell wagon for that purpose. The canyon roads were very rough and in some places were dangerous, and a thousand to fifteen hundred feet of new sawed green lumber would be a load enough to test the ordinary team and wagon. Canyons were closed in the winter on account of the deep snow. The canyons were most dangerous then on account of the prevalence of great snow slides. He never ventured into the canyons in the winter. Few people ever did and of those, the snow slides took its toll. He loved the mountains, there is something so fine and grand about them.

A STORY OF THE MOUNTAINS

He tells the story of being in the canyon with his father "getting out fire wood", on one occasion when his father was providentially saved from death. They were in Thomas X's hollow about six miles up Logan Canyon. They had gone up into the very steep part of the canyon and had cut down four trees about 18 inches in diameter and about 75 feet in length each, and had trimmed them ready to drag to the loading place half a mile or more away. The canyon side where they were was so steep that they had to hitch the horse to the butt of one log and hitch the other log to the tip of that one in tandem fashion so that the log hitched in the rear would tend to hold the other one back so as to not be so apt to slide on to the horse. Then they had to proceed

very slowly and with great caution in such a place, and if the logs started sliding badly, to get the horse out to one side, quickly. They had four logs -- two drags and two horses: - one horse and one drag and he in the rear with his horse and drag. They had not gone far when he noticed that the tio end of the last log on his father's drag had started a large stone (larger than a bushel basket) rolling down the hill. It was going straight down the hill towards his father. It was gaining fearful momentum with every bounce down that steep hill. He was appalled, speechless, his blood chilled. Just then, his father stopped his horse, sat down to rest and at that moment the stone bounced just over his head, barely high enough to miss him. Had that stone struck his father, it would have killed him instantly. Why didn't he yell? Why was he speechless? Why did his father stop his horse and sit down just at that moment? -just in the nick of time? Why? He never thinks of it without a shudder and is ever thankful to God for sparing his father's life.

ANOTHER CANYON EXPERIENCE

On one occasion in company with three others, he went up the Right Fork of Logan Canyon and into Cowley Canyon to get a load of fire wood. There was some fine dry timber in this canyon. They got their horses ready with drag chains and single trees and started from the loading place, trailing up a drag road into the timber. Each man had his own outfit of two horses and must get out his own load. He saw a fine looking tree up on a rather steep side hill and started toward it, leading his horses. He finally tied his horses a safe distance away and went along the side hill, ax in hand, to chop down that tree. On the way he thought to rest a moment and glancing around, he saw a little level spot about large enough to accommodate two feet nearby, and he went there, not giving attention to the nature of that little level spot. No sooner had he planted his feet on that spot than he felt them moving from under him, at the same time hearing a familiar whirring sound; -a rattlesnake lying there, coiled up asleep had had a rather rude and sudden awakening and was now very busy. Without looking down. for he knew what it was, he made one bound away to safety and looking back, saw a big mad rattler. It was as large around as his wrist and about five feet in length. Some of the boys came over and fought with it until it disappeared in a hole. He moved from that side hill a safe distance away, cut his drag loads and started toward the loading place with them. He had one rather fractious horse and was leading him down the drag road, leaving

C.

the other horse to follow alone. He came to a steep narrow place where there was not room enough for both horse and man safely, and it was necessary to hold the horse back so he started the horse down the drag road, he walking along the side hill holding a rope and trying to hold back the horse, but the horse jerked loose and ran away with the drag. When he arrived near the loading place with the other horse, he found his runaway horse with a broken front leg and of course it was necessary to kill him. That meant going home without a load and coming back again with another horse to get the wagon and the load of wood later.

AN ACCIDENT

One morning bright and early in the late autumn he mounted the horse named "Rock" bareback, carrying a sharp ax in his right hand. He rode toward the canyon, intending to go up about six miles and cut a load of big willows and birch for firewood, intending to go the next day and haul it home. The river flats in the canyon had thick groves of willow and birch from two to six inches in diameter. As he was passing the southeast corner of the Temple Block, Rock shied to the right at something so suddenly, unexpectedly and with such violence as to throw him off. As he fell, the sharp edge of the ax, being downward and falling on his left hip, the sharp ax struck his right foot, cutting through his shoe and stocking and burying itself deep in the ankle joint at the same time the left hind foot of the horse struck the butt of the ax, driving it deeper into the ankle. He let go of the reins of the horse and removed the ax. His foot was bleeding rrofusely but he could not walk. About this time the Temple Bus that was used to haul workers to the Temple and driven by a Brother Jensen, came along and ricked him up and took him home. The Doctor came and nut in several stitches and dressed it. He was faint from the loss of blood and it was sometime before he could get around again. Some of the tendons of the ankle had been severed and the ankle has since then been very weak and is easily and often turned or sprained. For that reason he refrains from much running and is necessarily careful in his walking.

BAPTISM AND PRIESTHOOD

"April 3, 1879 - David Robert Roberts was baprized by William" Watterson (Bishop's Counselor). He was confirmed by Robert Davidson,

(Bishop), the same day" (R Rec 20).

"Logan City, November 13, 1882. -- In the Third Ward, David Robert Roberts was ordained by Robert Davidson to the office of a Deacon in the Aaronic Priesthood" (R Rec. 22)

Thus is written and preserved, the record of his baptism, confirmation and the receiving of the Aaronic Priesthood. He says that Deacons did things in those days, viz: keep the meeting house clean, fill and trim the old fashioned coal oil lamps and shine up the light globes, cut the fire wood for the old wood stoves, carry it in near them to be handy for use and make fires and keep them going. There was no pavement, and lots of mud was tracked into the one room school house which was used as a meeting house. Deacons and Teachers also cut wood into stove sizes for widows and the aged and sick where needed. There is no record of his having been ordained to the office of a Teacher or a Priest. It was not then the practice to do so.

He attended Primary and Mutual and Sunday School quite regularly, taking an active part in the exercises, classes and entertainments of these organizations from his childhood to his young manhood. He was a member of the first singing classes held in the Logan Tabernacle by Evan Stephens, the famous conductor of choirs and a noted composer. He attended a concert as one of 2500 children during May, 1885 held in the Salt Lake Tabernacle under Prof. Stephen's leadership. It was a very fine and unique concert of so many children — the first of its kind to be held in Utah. It continued for several sessions. At this time, he was a guest at the home of Sunday School Superintendent George Goddard.

LEAVING HOME TO WORK

After leaving school in May, 1890, he continued to work on the farm and in the canyons as usual until the spring of 1891, when he went to Salt Lake City to find work in the Railroad shops. He loved the locomotive engine and he had the ambition to become an engineer. A depression was on then and every man was holding on tight to his job and it was difficult to get work. Finally he secured a position as Tin and Coppersmith's helper in the Oregon Short Line Railroad Company's shops. This was as near as he could get to a Locomotive Engine. He worked there about six months and

concluded that the position of an Engineer was hopeless. In order to set such a position it would require years of time and a prayer that someone would lose his job or die or be killed to give one a chance for advancement. The position was not worth it so he quit the job and returned home. Soon afterward he found employment as yard men with the George A. Lowe Company in the Implement and farm machinery business. Here he soon advanced and was doing well when things came on that changed the whole course of his life viz: a call for a mission and his marriage.

HIS MARRIAGE AND MISSION

"Dec. 6th, 1893 - David Robert Roberts and Tryphena Davis went to the Logan Temple and received their Washings and Annointings and Endowments, and were sealed in the bonds of wedlock in the new and everlasting covenant by Apostle M. W. Merrill"(R. Rec. 49) His companionship with his wife after their marriage at this time was of short duration for he left her in the City of Ogden at 7 P.M. on Dec. 16th, 1893 for a two years mission to the Northern States.

A BLESSING AND AN ORDINATION

A Blessing upon the Head of David Robert Roberts, by President George Reynolds, December 15th, 1893. Reported by John M. Whitaker.

"Brother David Robert Roberts, having authority given us of the Lord Jesus Christ, we lay our hands upon your head at this time and ordain you a Seventy in the Church of Jesus Christ of Latter Day Saints, and we confer upon you all the keys of authority and power pertaining to this high and holy calling in the Melchisidek Priesthood, and say be careful at all times to honor this calling and magnify it and consider its responsibilities that you are henceforth a messenger of Eternal Truth with a special calling and with special powers to proclaim His Word in the midst of the nations of the earth where you are sent by having this authority to protect you and direct you in your labors. And we also set you apart to go upon a mission to the Northern States to preach this Cospel in the midst of the people dwelling therein, that you may be blest of the Lord is our prayer in your behalf, that in all you do that you will do it in the name of the Lord and that your testimony shall be faithfully given at all times, and we say you shall be blest of the Lord

in your going forth to testify of His goodness and of the restoration of the truth to the earth again, and the testimony of the truth shall increase within you brighter and brighter until the perfect day. Faithfully discharge your duty, trust in the Lord and He will not fotsake you, and you shall see the result of your labors and shall have much joy, for the Power of the Highest shall accompany you, and in the day of God's visitation He will preserve you from evil. Though men may seek to fall upon you upon the right hand and upon the left, or sickness seek to take hold of you, you shall be preserved and not a hair of your head shall fall to the ground unnoticed but you shall be preserved from the powers of the evil one in your labors and journeyings and through trials and dangers, shall be warned, and after filling a faithful mission shall return bringing your sheaves with you as a result of your labors, for we seal these with all your former blessings upon your head together with all your heart can desire in righteousness before the Lord for this mission, and say, go in peace and return in safety and may the Lord prosper you upon this journey and may all things prosper under your hands as we set you apart in the name of the Lord Jesus Christ, Amen".

As above recorded he was ordained a Seventy by Elder George Reynolds, who was ordained by Elder Israel Barlow, who was ordained by Elder Sidney Rigdon, who was ordained by the Prophet Joseph Smith, who received the Keys of the Apostleship from Peter, James and John, who received authority from Jesus, the Redeemer.

In company with several missionaries, he boarded the train at Ogden, and on the way to his field of labor, stopped at St. Louis, Mo, and at Birkner Illinois and visited with some of his wife's relatives, including her maternal grandmother, Sarah Evans Davies, and her Aunt Ann Davies Edwards. After this brief visit, he went to Taswell, Crawford County, Indiana in company with Thomas I. Allen of Hyrum, Utah, landing there before daylight on a cold December morning. He was appointed to labor in that locality with Elder Jesse M. Baker, the Conference President of Teton, Idaho. He was also appointed Conference Secretary, which position he held during his entire mission. In April, 1894, Bro. Baker was released to return home and Elder Truman H. Barlow was appointed Conference President and his field of labor changed to Bloomfield, Indiana, in company with Bro. Barlow. Here he labored several months. Bro. Barlow was released and he labored with Elder Allen M. Archibald of Clarkston in the same vicinity for some time. Elder Samuel

G. Spencer of Salt Lake City was appointed Conference President and he was laboring in Southern Illinois. In the summer of 1894 he was called by Bro. Spencer to go to La Salle, Illinois to labor with Andrew A. Dahle of Spanish Fork, Utah, laboring there until the fall of 1894. He attended the fall conference at Hells Neck in southern Illinois and was assigned to labor with Elders Cerman Buchanan of Johnston. Utah and Stephen Bunnell of Manti, Utah, in Williamsen and Union Counties, Illinois, and vicinity. He was permitted to go for a time in the fall of 1895 to visit with his wife's relatives in and around Birkners and Belleville, Illinois and deliver the gospel to them. The Mission President at the time he began his mission was Elder Charles W. Stayner with headquarters at Washington D.C. He was followed by Elder David F. Stout of Washington, D.C. . and later came Elder Joshua R. Clark of Grantsville, Utah. He is the father of President J. Reuben Clark, Jr.

"Logan City, December 12th, 1895. David R. Roberts arrived home after an absence of two years lacking two days, on a mission to the Northern States, in good health and spirits. His labors were confined to the States of Indiana and Illinois. Baptized seven persons, his companions baptized ten others. Blessed several children. Ordained under the direction of the President several to the Friest-hood, administered to several afflicted, and the power of God was made manifest. Distributed many tracts and Voice of Warning, made many friends and enjoyed his labors very much. Came home with a good recommend of faithfulness from Elder Joshua R. Clark, President of the Northern States Mission. He was Clerk of the Indiana Conference, and traveled in several fields.". (R.Rec. 52)

He had many and varied experiences in the mission field. Some were very trying. One or two he relates as follows, which I have copied from the Hugh Roberts Record Book.

PRESERVED FROM DISEASES

"During the summer and early autumn of 1895, I labored in the State of Illinois. It was a very dry period in that country because there had been no rains for a long time. Most of the cisterns, wells and springs were dried up. The creeks and other streams run low and in many places were mere standing stagnant pools covered with a thick green makrious scum. In many places it was difficult to get drinking water. The people in some places, had to go many

miles to get water, obtainable only from those stagnant rools in the creeks by removing the scum and filling their wagon laden barrels with the use of buckets.

This water was used for drinking largely without even boiling but by merely straining it through a cloth. After so straining one could hold a glass of it up to the sun and see life busily moving in it. This was all we had to drink. As a result every Elder in the conference except four of us was sick with Malarial Fever, and chill and ague. Many of the people residing there were afflicted and in some localities there were not enough of those who were well to care for the sick. I went through it all in the best of health and spirits, at times waiting on the sick. Some of those afflicted Elders never recovered from that Malarial condition then contracted, though none of them died while in the field. In connection with the above narrations I include a part of the blessing given to me by Elder George Reynolds when I was set apart for this mission on December 15, 1893, (above set forth) Verily some of those wonderful promises were literally fulfilled. Some yet remain to be fulfilled and I sincerely hope they may."

A MIRACULOUS PRESERVATION

"In the Northern States Mission, in company with other Elders, I met and visited occasionally, with a widow having four children, who had previously joined the Church. She and her husband had been divorced some months before I met them. I met the husband and became quite well acquainted with him, though he was not a member of the Church and was somewhat bitter, however, he never said anything against the Church, to the Elders, so far as I know.

I labored in their neighborhood several months and I used to meet that man, sometimes when I was alone — in secluded places — in the woods — sometimes rather suddenly and on such occasions he invariably had a terrible scowl upon his face. I thought nothing of it and would greet him pleasantly — sometimes stop a moment to talk to him, then pass on. I remember on one occasion turning around, after passing him about fifty yards and he was watching me in a rather undecided way as to what he should do. I went on, unconcerned, and without the least feeling of fear or apprehension, but I thought he acted queerly sometimes.

I returned home. Years passed and that good woman and her children came to the valleys. I met her one day, and she said to me, "Brother Roberts, my husband tried on several occasions to kill you, for some reason or other and somehow he was never able to do it." I never knew. I was horrified with the thought. I trembled. I looked back through the years, upon those strange sudden meetings, in out of the way places, that scowling face, and now I understood. I was defenseless, unsuspecting, then an easy prey "but somehow he was unable to do it". He told her, after it was all over and I was gone. Oh! how thankful I am when I think of that. I never knew the why of those strange meetings until she told me. Till then I never understood, but now it is all so plain and I shudder when I think of it.

Again I refer to my mission blessing and its promise."

A TEST OF FAITH AND OBEDIENCE

"It is with some reluctance that I record the following incident in my missionary experience, however, I feel impelled so to do. My missionary companion had not been in the field long and was quite backward and it was necessary for me to take the lead in most matters. We left our headquarters at a certain county seat in Indiana and went on, visiting and tracting through the country as we went, for about twenty-five miles into a scattered farming neighborhood where there were two members of the Church. A Brother Chandler, and wife and some friends. The Elders had been driven out of that neighborhood twice before and were solemmly warned never to return under threat of violence or even death.

We found Brother Chandler and his good wife, who made us welcome, and we visited with friends there and decided to hold meetings in the schoolhouse if we could obtain it for that purpose. We secured permission of the school trustees against the wishes of Brother Chandler and our friends and notified everybody that we would tell them of the restored Gospel at 2:00 o'clock P.M. and again in the evening of the next Sunday. Sunday came. Brother Chandler and his wife and some of the friends, also some others were there at 2:00 o'clock P.M. and we had a good meeting. Before closing, we announced the evening meeting. Our friends almost insisted on us cancelling that meeting, but we had fixed the appointment and felt that we could not and should not change it.

The time for the meeting arrived. We were there, but not a

friend. Not a single lady -- only a lot of young and middle aged men were there. We had Brother Chandler's lantern and lighted it as darkness came on. Several of the men came in. others remained out at the back of the school house. Those inside seemed desirous for a discussion, or rather a quarrel which we studiously avoided. Finally seeing there was no chance for a peaceable meeting we bid them good-night and started toward Brother Chandler's home. My companion was carrying the lighted lantern and I the grip full of books. We had gone about 150 yards along the road when "Bang" came a large rock almost between us and we heard the men following us on the run. I whispered to my companion. "Put out the Light and follow me". I ran ahead and he after me and the crowd followed. It was a mile or more to Brother Chandler's. We came to where the creek followed close along side of the road and a sudden impulse came to me to cross that creek and get off the road. I said "This way" and we bounded through the creek and into a meadow of tall grass on the opposite side where our tread was noiseless. No sooner were we safely over into that meadow when the mob rushed by along the road. It was very dark.

A high wind was coming on and a storm. It was already sprinkling and in a few minutes a heavy down pour of rain was on. We ran across that meadow then wound around through the fields up to Brother Chandler's home as if we had always known the way. We paused, and being quite sure that we were safe, we went to the house. Brother Chandler let us in. It was getting late and they had been much worried about us. We told them our experience and though they were frightened, they were very glad to see us again without our being harmed. Brother Chandler reached up, took his rifle which hung over the door and said: "They will never molest you here tonight, without walking over my dead body." He showed us our bed and we retired. I have always thought that he sat up all that night with his old rifle in his hand".

We were not molested and arose the next morning quite late. The storm was gone and it was a beautiful day. When we went out into the air we met one of our friends (?) of the night before who had come to enquire about us and how we got to Brother Chandler's. Later we learned that there was another crowd of men in an old deserted house close by the road about two-thirds of the way from the school house to Brother Chandler's, to intercept us that night.

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Expressing our thankfulness to Brother Chandler and his wife and bidding them good bye, we started down the road to-ward the school house. On our way we were obliged to pass the home of one of the leaders (in fact, the Leader) of the mob of the previous night and we noticed him in a field, the same through which we had escaped the night before, trying to coral a high spirited black horse. Alone, his efforts were useless. The horse was playing with him. He was white with rage. The horse seemed to enjoy it all. Seeing his predicament we laid our grips down in the road, jumped over the rail fence into the field, and assisted him. He seemed to be very grateful, for our help, and thanked us very earnestly. He was aware that we knew of the part he played the night before but nothing was said about it.

We went on our way to a neighborhood about three miles away where we had a meeting scheduled that evening. Meeting time came and we were uneasy because the mob knew about that meeting. We fully expected an attack but we were determined to hold that meeting notwithstanding their threats and their attitude which we did, but we were not molested.

We returned leisurely, working the country through which we passed, back to our headquarters. We hurriedly wrote our conference president all about our experience and as quickly as the mail could bring an answer, we were told to go back to that neighborhood as soon as we could and work there. He said "There is something good there and the devil does not want us to have it. Go back there at once."

That command was staggering to me. What? Go back there just to be killed? Yes, that was the order. I weighed it in every way. We talked it over and finally we decided that, come what may, we would obey orders. We would go back there forthwith. We made hurried preparations to go and we started on our journey. To me it was sure death. I could see no way out of it. I said good-bye to earth and all earthly things, to home and wife and all, determined to do my duty at the cost of my life. I had no hope of ever returning alive, but I was resigned to my fate, knowing my revard was sure and I trusted that God would care for the dear wife he had given me, and there was comfort in that. I wes ready now and the sooner it was over with the better. While my companion was uneasy about it, he did not seem to have the feelings that came to me.

We ordered our mail forwarded to a small village on the way, and on reaching that place about three days away from head-quarters, we went to the Post Office for our mail. A letter was there from the Conference President to me. It said "Return at once to headquarters to meet a new Elder who is now on the way and who will labor with your companion in that field and you proceed at once to another field. On the joy - the relief to me. We did as we were directed and I was soon on my way to my new field of labor.

My commanion and the new Elder went straightway into that mob neighborhood. I was worried about them. The conditions had changed since our leaving there. The Elders remained unmolested and, within six months, some forty souls were baptized into the Church. I believe that our assisting that mob leader with his horse had much to do with the remarkable change of sentiment, for he knew that we knew his position and that we had returned good to him for the evil he and his friends had sought to do to us.

It is recorded in the Doctrine and Covenants, Section 98; 13, 14:

- 13. And who so layeth down his life in my cause for my name's sake shall find it again, even life eternal.
- 14. Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy.

There are many ways of proving us, and the proof comes sometimes suddenly or unawares to us. It was a severe trial to me to go into what appeared to me at that time to be the very jaws of death. When I think of that circumstance, I now feel that I was put to the test even though there might not have been any danger to me personally in it, but that I did not know at that time. To me it meant death. I have always been thankful that the Lord gave me strength to determine to go and to manifest that determination by going. I did not look upon it as a test then, nor until recently has it so appeared to me as I look back upon that experience. The thought of a test had not dawned on me then.

It was a severe experience to me and I hope that I shall

never be called upon to pass through another such trial. However, if I am so called, I hope I may have power to be obedient and to go cheerfully even unto death for truth's sake, for the sake of the souls of the children of men, for righteousness sake, to the Glory of the true and living God and the Great Redeemer of mankind. I fear the punishment of doing otherwise. I desire the reward of joy that comes from obedience to duty and the doing of that which is right. I love righteousness. I hate evil. I have many weaknesses to contend with and to overcome which may God grant in Jesus name, I may overcome.

I thank God for the doctrine of the Redeemer of Mankind and of the forgiveness of sins and of the blotting out of the record of sins though as scarlet through faithfulness and sincere and contrite repentance and in baptism, that we may be made "White as Wool". That doctrine is merciful and sweet to the soul. May those in the family who do wrong be not discouraged and become abandoned to sin, but repent in all sincerity and humility of soul and turn to the lord for He is merciful and is mighty to save. "His mercies endure forever" but his "spirit will not always strive with men".

It is possible to sin beyond repentance, or to go into the way of sin until it becomes immossible to turn from sin unto repentance, then repentance has no rower over the soul and all is darkness and despair. Therefore, do not chance continuing to sin, saying "Eat drink and be merry today, for tomorrow we die". We will repent in the future life, for there is another chance after death."

God has appointed this mortal probation for rementance and turning to him so that the body may here be subjected to the will of the spirit to work righteousness. Now is the time — this is the day — not tomorrow. Therefore, repent most sincerely and God will forgive through the plea of the great Mediator for us. If we seek, we shall find, if we knock it shall be opened unto us. If we ask, we shall receive."

After arriving home, he could find no employment and in the latter part of February, went out canvassing for subscriptions to the Salt Lake Herald, earning an average of thirty five cents per day. He spent the winter in the home of his wife's parents. In the spring he and his wife rented a little log cabin on the corner of 2nd West and 3rd North Streets in Logan. Later he was employed by the co-operative Wagon and Machine Company as a yard man to assist in setting up machinery. Early in 1897 he entered the employ of the Elevator and Storage Company of Logan, Utah, under the management of Orson Smith. Here he remained until June, 1899, when that business became bankrupt. Orson Smith went to Nome, Alaska, leaving him, with W. W. Maughan as attorney, to settle up matters with a lot of angered creditors.

HIS OWN BUSINESS

In August he took on a severe case of Typhoid fever and was in a condition of delirium for some time. In late September he was fairly recovered and entered the employ of the Wellsville Co-op with Joseph Howell as manager, buying grain and farm products. After working for some time he was given a check book and told to do his own business. Soon after this a partnership was formed called D. R. Roberts and Company, with Joseph Howell and later an expert bookkeeper, Joseph Keller, as partners. A line of farm implements from the Ogden Implement Company of Ogden, Utah was added. They bought a business location at #30 South Main St., Logan, Utah adjoining Edwards' Furniture Company. They opened up the hog market in San Francisco, California for this intermountain district and made a shipment of cattle there also. The business flourished in their handling a vast amount of products until 1902, when some severe losses came and the business was closed in April, 1903, without any loss of capital and with some gains. Out of these things he was able to pay his mission debt of over \$800.00 and secure a small home at the corner of 4th North and 4th West Streets in Logan, Utah. During these years of business he paid many thousands of dollars over his signature for farm products.

SOME CHURCH ACTIVITIES

Some items from his father's record are as follows:

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"Feb. 21, 1899, David R. Roberts was set apart by President C. D. Fjeldsted as Secretary of the Fortieth Quorum of Seventy." (R. Rec. 66)

"November 18, 1900, David R. Roberts was ordained a President of Seventy and was set apart as a President of the Fortieth Quorum of Seventy by President O.D. Fjeldsted to fill a vacancy in the Presidency." (R. Rec. 70)

A HOME MISSION

"December 5, 1903, it was announced in the Priesthood meeting that David R. Roberts was chosen as one of the Home Missionaries and that he was assigned to labor in the Providence Ward. On the 6th he was set apart by President Willard W. Maughan of the Stake Presidency. On December 30th he finished his labors. He enjoyed his work very much." (R. Rec. 75)

He was also President of the Logan Third Ward Y.M.M.I.A. also assistant Superintendent of the Sunday School and Leader of the Ward Choir.

IN POLITICS

In the fall election of 1902 he was one of the three candidates on the Republican ticket for the position of Representative to the State Legislature and he won by a majority of 49 votes. Lyman R. Martineau was his opponent on the Democratic ticket and Cache County was normally Democratic. In 1904, he was again a candidate, winning by a majority of about 450 votes over Melvin J. Ballard, a very prominent Democrat.

HIS: GOOD ROADS RECORD

During his legislative career he was identified with several progressive moves, one of which was the Good Roads movement that he sponsored. He began his fight for good roads in the fall of 1902 and continued it until the 1909 legislature closed its work. He was elected on a Republican County Platform which provided: "We pledge our legislative nominees to work for the passage of legislation that will bring about a co-operation of the State and the various Counties in Good Roads building". In a council with his fellow legislators

from Cache County, he volunteered to prepare and present to the legislature a measure designed to fulfil that pledge. After much investigation and labor he prepared a bill which was much amended and finally passed, and became Chapter 125 of the Session Laws of 1903. It aimed to provide for a system of State Roads, a trunk line of state highways. In the 1905 legislature he presented a bill providing for a Good Roads System, but he could not get it out of the committee. In 1903, he was nicknamed "Old" Good Roads Roberts" because of his activities for good roads, and that name was now well established. In 1907, he lobbyed some for the cause getting three out of five good roads measures he had prepared through both houses of the legislature and in the hands of Governor John C. Cutler. who vetoed them. He had eight bills prepared for the 1909 Legislature and five of them were passed and signed by Governor William Spry. The House of Representatives failed to pass one maintainance measure -- the Senate failed to pass another maintainance measure and the Governor vetoed the vehicle licence measure which was the only revenue measure, claiming that it was double taxation. Two years later Governor Spry asked in his message for its passage again. All of the administrative measures became the good roads laws of Utah and thus began the cooperation of the state and the counties in good roads building. It was the active beginning and he was published as the "Father of Good Roads in Utah". It had been a long hard struggle for much of his time for six long years. The foundation of the work was now laid in those simple measures both broad and deep and great progress has since been made because of that beginning. There was much opposition and ridicule to put up with but he finally won. Many interesting things happened in the struggle during those years.

MORE BUSINESS ACTIVITY

While all of this was going on, he had to earn a living for his family which was done through handling real estate and produce. He got William M. Howell and Joseph Howell, his father, interested in the 376,000 acres of Crocker Estate lands in Box Elder County, Utah out of which the Promontory Land Company developed. He handled some of these lands, together with intervening State lands and this activity opened up the great dry farming area and business of Box Elder County, producing millions

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of bushels of grain. From the sale of lands in 1909 he was able to pay debts he contracted previously in his Good Roads Campaign.

He also began the promotion of an Electric Railroad from Preston, Idaho to Payson, Utah which was finally consummated in three sections by three different companies. He had spent much time on this project in Company with Barney Maller, the traction man of Cleveland, Ohio. While they did not succeed in their plans they paved the way for others to accomplish it.

At this time, too, he in company with Harry Parker, of Wells-ville, Utah, filed on the Blacksmith Fork water power to be a source of power for the railroad and this project was finally sold to M. H. Browning of Ogden and associates, who built the electric plant and sold it to the Utah Power and Light Company. Now another great change came in his life.

MORE POLITICS AND MORE SCHOOL

He aspired to be the United States Marshall for Utah so he could the better take a correspondence course in law and being near a United States Court, get thereby some practical experience. In his legislative experience he had felt keenly the need of a knowledge of the law. He had passed through a very bitter fight with others against the removal of the Agricultural College from Logan, Utah and of making it a mere High School as part of the University of Utah, and other contests also, he felt the need of a legal training. He failed in securing the Marshallship and as a compromise was offered a good clerkship in connection with the Senate of the United States on the patronage of Senator Reed Smoot, which he finally accepted. In the 1903 Legislature he was among the first to espouse the cause of Reed Smoot for the United States Senate, and likewise in 1905 he was the first legislator to publicly announce himself for George Sutherland for United States Senator. In September, 1909, he moved his family to Washington D. C. and into #715 15th Street, S.E., (the ground floor flat) and entered the George Washington University Law School, taking the evening lecture courses. At the same time he was installed as a Clerk in the Disbursing Office of the Senate under Mr. R. B. Nixon. His duties were to deliver all secret messages of the Senate to the President's office at the White House and to assist in the paying of the Senators and Senate employees their various salaries twice per month. To do this he had to accompany another Clerk on a trip to the United States

Treasury twice each month to get about \$65,000.00 in currency each time to take to the Disbursing Office for those pay rolls. He had also to deposit the salaries of certain Senators at the various banks in the city, where they had their accounts. This often meant carrying of as much as \$10,000.00 in currency from the office to the banks alone. He was under a \$5,000.00 bond while in this service.

The hours of service here conflicted with his school work some, and he had to change jobs and schools. His second year he spent in the National University Law School on account of the Lecture periods being later in the evening and he was transferred to the Office of the Secretary of the Senate and given the Document Desk. This required the preparation of the titles to all Senate Documents introduced on the floor of the Senate, sending them to the Government Printing Office to be printed and check them back. He occupied this position for all of the remaining time that he spent in Washington. It was here that he came in contact with the pamphlet: "How do we get our Fourth of March", by Hon. Henry M. Rose, Asst. Secretary of the Senate, and discovered the real birthday of America to be April 6th, 1789, and he wrote an article which was published in the Improvement Era on the subject. While in Washington, he prepared a National Good Roads bill, which was introduced in the House of Representatives in January 1910 by Congressman Joseph Howell. In the next Congress it was introduced in the House of Representatives by Congressman Joseph Howell and in the Senate by Senator George Sutherland. He was rather proud of this bill, and while it did not even leave the Committee Room, to which it was referred, its provisions have since been established in the nation in the co-operation of the National Government with the States, and in constructing and maintaining the system of Good Roads, the connected trunk line system of National Highways and in the Good Roads System in its co-operative administrative system.

In the month of May, 1911, he obtained his degree of Bachelor of Laws and in June, 1912 he received his Master of Laws and Master of Patent Laws degrees. Also took, with 147 others, the Bar Examination of the District of Columbia and was one of the 66 successful applicants being admitted to practice before the highest Court of the District of Columbia, viz: the Court of Appeals, in October, 1912, making a special trip to Washington for that purpose. Later he was admitted to practice

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in Utah and he became a member of the Utah Bar Association.

PRESIDENT OF THE POST GRADUATE CLASS

In the beginning of the 1911-12 school year, he was elected by a large majority, over a very popular fraternity man as President of the Post Graduate class of the Law School. The work of the class was very successful that year. It began in serious conflict and ended in harmony and tears at the parting. The class that year published the finest class book ever published by the school. It is called "Stare Decicis" which means, Decision stands. There were about 85 men in the class, all of mature age. He was 40 years of age and one of his classmates was in his sixties.

VISITING IN WASHINGTON, D.C.

He took his family to visit all of the public places, buildings, parks and places of interest in and around Washington, including the capitol, Library of Congress, Washington Monument, Navy Yard, Arlington, Mt. Vernon, Colonial Beach and Great Falls of the Potamac River, Saratoga Beach on Chesapeake Bay and other places of interest. In the fall of 1910, the family moved to #538 Columbia Road. N.W. where they resided the remainder of their time in Washington or until July, 1912. While here they would stroll around the Soldiers' Home Park or Rock Creek Park which were near by. During the vacation of 1911, the family visited with Evan W. Roberts, and family, cousins of both his father and his mother, who resided at Bangor, Pa. They also spent a day in Delano, Pa., in the home where his wife was born. He and his wife also made a visit to Luray Caves in Virginia.

In January, 1911 he and his wife attended the Congressional reception given at the White House, upon invitation of Fresident William H. Taft.

On Sunday evening, twice each month, they attended Sacrament meetings at the home of Senator Smoot on Connecticut Avenue, near Roak Creek park. The family often sang Sunday School songs together and read the Bible. He took his two oldest sons to Camden, New Jersey to witness the launching of the battleship Utah at the same time visiting Wannamaker's Department Store, Independence Hall, seeing Liberty Bell and other places and things of

interest in Philadelphia, which is just across the Delaware River from Camden. He attended the presentation ceremonies of the Utah Silver Service to the Officers of the Battleship Utah at Brooklyn Navy yard, at the same time visiting New York City. While residing in Washington two children were born, viz: Reed on January 10, 1910, at 715 15th Street. S. E. and Delano on June 19. 1912 at 538 Columbia Road. On the streets of Washington, our parents and our numerous family were a curiousity wherever they went. The family at one time were in a picture show on Pennsylvania Avenue, and the operating room suddenly began to burn, and there was a lot of exitement for awhile. In rushing out the family got scattered and there was some worrying, but we soon found each other. The family had many happy times while in Washington. We all came home in July, 1912 and settled again in the old home in Logan. He returned with the opening of Congress in December and took a four months course in Interstate Commerce Law returning home in April, 1913.

OPENING LAW OFFICE

Realizing that he could not do much at the law practice in his home city, he went to Ogden, Utah about the first of May, 1913, and opened a law office in the First National Bank Building. In August he moved his family to Ogden and settled down once more, now in the practice of law, which continued until late in the year 1919 at Ogden.

JUDGE OF OGDEN CITY, COURT

He continued successfully in that practice of the law, until December 1, 1919 when he began his services as Judge of the Ogden City Court. He had been appointed to that position by Mayor T. Samuel Browning and the City Commission to fill the unexpired term of Judge George S. Barker who had resigned to take a Judgeship in the District Court. In the fall elections in 1920 he was elected to fill the same position for a four year term. In the fall elections of 1925 he was defeated in the nomination in the Republican Convention to succeed himself, by the bootleggers and their friends. The Democratic party had not intended to nominate a candidate to oppose him in the elections, but when they saw he had been defeated in the convention, they nominated John A. Hendricks, who won by over 3,000 majority in the election

against his opponent. The people were pleased and satisfied with his six years services in the position of City Judge and desired that he continue but the lawless element and their friends who held the balance of power willed it otherwise. He now settled down to the practice of the law again with offices in the Eccles Building. In 1928, he contemplated entering the race for a Judgeship and he moved his offices temporarily to his home. Things did not appear favorable and he awaited a more favorable opportunity but none came, and the depression came on in October 1929 so he decided to keep his office in his home until the depression subsided, but it has continued to grow worse and the end is not yet. More and more of the people are becoming wards of the government each year and the government is getting into a condition of bankruptcy. The depression is now ten years of age and the future looks ominous.

RELIGIOUS ACTIVITIES-A REMARKABLE EXPERIENCE

During the years from about 1906 to 1918, he was not very active in Church service. In the month of September 1918, his two oldest sons were selected for service in the army for the great world war then going on in all its fury. They had been examined by the draft board on September 12th, and were classified in Class A-1, which meant that they were subject to immediate call for service. Dillwellyn was 20 years of age and R. Merddyn was 18 years of age. This caused some serious reflections in his mind. The war was on and it looked as though it might go on for years.

He was home alone one Sunday afternoon late in September, 1918 and was meditating upon the situation. He remembered that in the Doctrine and Covenants somewhere there was a key by which nations might know when they were justified before God in going to war. He determined to find that section and read it and in connection with it, consider the incidents which had brought our country into the war and determine in his mind whether we were justified. He finally found the section which is the latter part of Section 98 and he thought that he would read the whole section, so he started with the first verse and went on. He had a wonderful experience, and following is his recital of it.

"I read on slowly and I came to the 16th and 17th verses which are as follows: -

16. "Therefore, renounce war and proclaim peace and seek

diligently to turn the hearts of the children to their fathers and the hearts of the fathers to their children."

17. "And again, the hearts of the Jews unto the prophets and the prophets unto the Jews, lest I come and smite the whole earth with a curse and all flesh be consumed before me."

"I stopped to consider. Like a flash it came to me this was a command to living human beings to turn the hearts of the living to their dead and that was easy, plain and clear but there was also a command to the living to turn the hearts of the dead those on the other side to the living - their children here and like a flash the thought came that such a thing was impossible, unreasonable, preposterous, silly and with such a thought there came over me such a spirit of darkness and oppression that was terribly depressing and made me tremble in every fibre of my body and I was very miscrable and almost overwhelmed. I knew from the terrible feeling that I had that that was not the proper interpretation of that scripture and with my whole soul I asked God to give me understanding, believing that I would receive it. Then the darkness and oppresivness and misery left me and a spirit of sweet peace and joy pervaded my soul that is indescribable. and with it these thoughts flashed into my mind. "The Elders of this church, when they pass from mortal life, are appointed to preach the gospel to the dead, the world of spirits, and turn their hearts to the living, as the Saviour of the world did when death came to him, he went into the spirit world and declared "liberty to the captive" and freedom from the bondage of Satan. and hope for the dead - the "opening of the prison doors". It was wonderful beyond the power of words to express. I stopped, meditated upon it. That spirit of joy remained with me for hours and the impression of it for days and weeks. I recited the experience to several friends, among them Thomas Shreeve, the Chairman of the Geneological Committee of Weber Stake and to Apostle George Albert Smith, and to others, so outstanding was the experience and so impressive. I had within a few minutes experienced, in a most vivid manner, the difference between the powers of evil with its darkness and terror and the power of God with its light, joy and peace."

November came and he was called into the Weber Stake Genealogical Committee to assist Brother Thomas A. Shreeve. He labored in this capacity, until November, 1919 when he was set apart as Chairman of the Committee to succeed Bro. Shreeve, who had been released. He continued in this position for nine years, being released in October, 1928, after a very happy, instructive, profitable and successful service. The Genealogical work was greatly developed in the Weber Stake, during this period and several very important changes came into existence.

He became a life member of the Genealogical Society of Utah on May 23, 1919, holding certificate #2405 in evidence of it. On September 23, 1923, he received a certificate from the Genealogical Library showing that he had completed the second year course in Methods of Genealogical Research and was a "Qualified Genealogical Researcher".

JUNIOR BAPTISMAL MISSION

In October, 1920, he attended the first great genealogical convention of the Stake workers of the Church, held in Salt Lake City and there he received the inspiration to begin the baptismal work for the dead, by the young people of the church. He wrote the story of its beginning for the Salt Lake Temple and the Genealogical Society and gave them copies. There is also a copy in his Book of Remembrance. It is too long to insert here. The first company of young people to be called by a Stake Genealogical Committee of the Church to participate in the work of baptisms for the dead, went from the Weber Stake, to the Salt Lake Temple, on July 29th, 1921, via Bamberger Electric Railroad. It consisted of 102 Boys and 102 girls and it was a splendid success. President Lewis W. Shurtliff led the way. The Weber Stake continued this work regularly from then on every month, taking boys one month and girls the next month and so on. Other stakes followed in the practice until it spread throughout the church and it has grown and developed into a mighty force for good. It has accomplished a great work in saving the living and in redeeming the dead. Already the young people of the church have performed many hundreds of thousands of ordinances for the dead in the temples and have received testimonies of the efficacy of that work and of the truths of the gospel. In the performance of this service the young people have found their place in connection with the great work of redeeming the dead. They have led many parents into the temples and in some instances, parents have been led into the church as a result of the Temple work of their children. The end is not yet,

for the Junior Missions to the Temples is growing in volume and in power, and so its accomplishment for good both for the living and for the dead.

TEMPLE WORK

He was invited by Sister Susa Young Gates to attend the first evening endowment company in the Salt Lake Temple held June 1. 1922, in honor of President Brigham Young, to do work on the Young records. He accepted the invitation and attended that first evening service and continued to attend the evening endowment services regularly from then on, finally settling on Friday evenings, or once each week for this service. On January 16, 1924, he was set apart as a regular Templé Worker by President George F. Richards of the Salt Lake Temple, and has continued in this service from one to three evenings each week since that time until the present. officiating for the living and for the dead. Directly and indirectly, he has assisted in the redemption work for hundreds of thousands of those who have passed on: - those who are now unable to help themselves. He has been active in teaching the living the necessity and power of this great movement as presented in the doctrine of the scriptures and in the prophecies of the prophets. He has assisted in the organizing of families and setting them in order, and in encouraging of both communities and individuals to get busy with this work and to keep busy in it as the very best investment that can be made temporally as well as spiritually. It is laying up real treasures in heaven and it is eternal in its far reaching effects.

It has been made manifest to him in various ways that Temple work is effective in its accomplishment in the spirit world of those things for which it is designed and performed here and that the performance of the ordinances of the gospel for the dead are greatly desired by them to be done in their behalf. He says that there is a wonderful peace and joy in the doing of that work and there is a mighty power in it and thrills of inspiration and knowledge and understanding are received that cannot be had in any other way. He makes explanations and writes the poems and truths follow ing:

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MY PRAYER

"My parents and my grandparents were record keepers. They left the records of ancestry to me - all they could find - to complete the Temple work in their time.

"I have been interested in their records and in our progenitors. I have done research work for years and have hired genealogists and have written to parish ministers sending them money and have
done all I could to secure the records of my forefathers, but have
not been able to add the name of a single known ancestor to the records
of my grandparents.

"I have this year (1933) completed a course of study in genealogical research work given by the Genealogical Society of Utah. Through it I have been impressed with the fact that from any known records in the world, no one can be sure of securing their complete and true ancestral record.

"On September 4th, last, in meditation upon these things I felt that if I was to ever get my true pedigree I must have the aid of a greater than earthly power. I desired with all my heart to secure those records and I was lead to express the thoughts in the verses "My Prayer". I mailed a copy of the poemation were dear friend, Bros Samuel B. Mitton of Logan, with the request that he compose new music for it. He says, "When I received the poem and read it I was thrilled and the music came to me by inspiration."

"I had the words and music copyrighted and several hundred copies printed and distributed. The poem is as follows:

"I thank Thee Father for Thy light —
The glorious gospel plan,
That Thou has placed within our reach,
Thy joy for every man.
Oh Father — good and merciful,
Wilt Thou thine ear incline,
And listen to my prayer sincere,
Give me Thine aid Divine.

"My fathers whom Thou gavest me,
Their names I do not know,
Oh, lead me Father by Thy light,
Their records to me show.
If this world holds in it's embrace,
The priceless truth of them,
Do Thou, oh Father, lend Thy light,
To write their names again.

"If to this world their names are lost,
No records here to see,
Thy help I ask, oh Father, give
Thy records unto me.
That I may do for them the work,
Thou gavest me to do.
Rejoicing in Thy wondrous plan,
Redemption for them, too.

"I love them for their sacrifice,
To me this life did'st give,
Now for them all, their work I do,
That we, with Thee, might live.
I know Thy law must be obeyed,
With Thee to live again.
I ask, believing in Thy word,
In Jesus name, Amen!"

September 4, 1933 D.R. Roberts, Ogden, Utah

FLASHES

By David R. Roberts

"Salt Lake City, Utah, Nov. 10th., 1933. It was in the evening. I sat in the Temple meditating. I was thrilled in my whole being with flashes of light and truth that came to me accompanied with a feeling of joy and peace indescribable. I did not see with my eyes nor did I hear with my ears; but I felt the convictions expressed, and much more, in every fibre of my soul, more certainly than sight and hearing could possibly convey. The form of verse and expression "I Hear and See" were chosen as

being the best means of visualizing, but feebly, to others, some of those truths that were so vividly impressed upon me."

I HEAR AND SEE

"Methinks I now remember
Some thousands years ago,
Our so journ in the spirit world
The things I used to know.
I saw the throngs in gatherings;
I heard the Masters' Voice;
I listened to their teachings -And in those truths rejoiced.

"Methinks I saw the changes
That came amongst the hosts,"
As some chose the good and true,
And some through evil were lost.
It happened that some developed
In that realm of eternal youth,
Till One became the embodiment
Of perfect "Light and Truth".

"Many there were who with Him-Called the noble and the great-Had gained a mighty prestige,
Being saved the baser fate.
Now, those I well remember-Each chose his mortal line
To come to earth in mortal life,
Each in his sphere and time.

"When in that Council we did meet,
 In that spirit life sublime,
It was asked: "Whom shall we send
 In that last great evil time?"
I raised my hand and loudly said:
 "Here am I, send me!"
Then, all eyes to me were turned
 And said they: "We choose thee".

"I remember that I promised,
 If I their choice should be,
I'd do the work for all of them
 To perfect the family tree.
Many came before me here
 And made a valiant score.
My day came midst rejoicings
 Thru the promise made before.

"And when this world of strife I saw
With its pleasures, all carefreeI'd forgotten the solemn promise
For t'was wiped from memory.

"Time went, and silver 'dorned my brow-Again I heard that truth-It seemed I'd heard it once before-Aye! In those glorious days of youth.

"That truth is sweetness to my heartMy very soul it thrills,
It leads me to the house of GODMy life with joy it fills."
And as I sit and ponder there,
I hear them calling meVoices I heard before, saying:
"Our yearnings are t'ward thee".

"Remember, O Remember
You were our dearest choice-Do not forget your promise,
We appeal as with one voice.
Our joy with yours, and yours with ours
In one united whole-Depends upon your labors"
And their callings thrilled my soul.

"I hear those "Chosen" calling—
To "Chosen" parents here—
To give them mortal bodies
As promised in that sphere;

And give them opportunity

To fill this mortal life,
And work out their Salvation

In the battles 'midst this strife.

"So, I see the past unfolded
Thru quickened memory;
I hear those voices calling us
For ways to be made free.
I see in all around us
The bounties of our GOD;
I hear Him gently saying:
"Hold fast the Iron rod".

"Do I now begin to falter?
No, no, it must not be;
My duty is clear before me.
GOD gave to me the Key
To unlock the doors in Paradise,
That my family may be free
And join again in Celestial Realms—
Thank GOD, I hear and see!"

Some years ago the following flash of truth came to me. I repeat it hear because it relates to the above subject. It came through Temple work.

THE GRAND PURPOSE

"There is but one grand purpose in the creation and peopling of worlds upon worlds, and that is to multiply life, and to save, sanctify, glorify and exalt life. Through this only can come honor and glory, kingdoms and dominions, principalities and powers."

He had a peculiar dream as a result some rather strenous conditions upon this subject and which he relates as follows:

A DREAM

"During the year 1926 and for some time prior thereto,
I was beset with many difficulties and was very much discouraged

and depressed. My finances were in a very bad condition and 1 was borrowing money to pay living expenses. There was not much business that came my way to pay expenses and live. I was one of the regular workers in the Salt Lake Temple, going there every week for one and sometimes two or three days, which was quiteta considerable expense to me under the circumstances. I was chairman of the Weber Stake Genealogical Committee, and was trying very hard to carry out the program of the general Church Authorities for that work in the Weber Stake and this entailed some expense. So hard was I pushing the work in fact, that some of the Bishops complained and objected to it. At this juncture, and because of my activity, I was requested by the Stake Presidency to resign as Stake Chairman. This, I refused to do, but told them they might release me when they thought I had finished my mission. I had too, some perplexities and difficulties in my family and was also having trouble in gathering the data for the family record of my mother's family and in having it printed. My health was quite poor at this time and I was much distressed and almost overwhelmed. I knew not which way to turn nor what to do. It appeared very much as if I would have to stop doing temple work for a time, until conditions changed at least and this I did not want to do.

"At this time, one morning about 3 o'clock A.M. I awakened from a dream. It was so vivid and almost startling. I dreamed of being in Logan on the lot where Aunt Ann Hopkins and Uncle William had lived and where my wife's family lived at the time of and before my marriage, and where our wedding was held. The old home had been removed, the fence on the east and north was gone as were also the fruit and shade trees. The lot was bare, and assembled there were some 3000 or more persons, mostly adults. -men and women. It seemed I had met some of them before and we were partially acquainted. There was a great peace and joy there. and a warm friendliness. It seemed like a family gathering -that was my impression. There was a feeling of sweet peace and contentment on every hand. A few were seated on chairs, but most were standing rather closely together throughout and in small groups, chatting together. I was velcomed as I passed around from group to group, and in conversing with them. Presently I looked up and about forty feet away I saw Theodore Roosevelt and our eyes met. As soon as he saw me his face lit up with a big smile and he elbowed his way thru the crowd toward me with his hand outstretched to shake hands with me, and a gentleman was following him. I

"They started and I turned to finish my conversation with the group I was visiting when they came up the last time. Finishing, I turned to follow them. They had proceeded about 250 feet. I hurried along after them gaining on them. When they had proceeded about three fourths of the block, two men came out from a home and, meeting them, they appeared to speak briefly together, then Mr. Roosevelt and his companion turned into that place. When I came up to that place I met those men and one was my cousin D. R. Hopkins, son of Aunt Ann and Uncle William Hopkins. After greetings D. R. said: "Wasn't one of those men Teddy Roosevelt who went in there?" I said: "Yes". Said he: "What is he doing here?" I replied, "I don't knov". He asked "Where is he going?" I answered; "Over to the Third Ward Meeting House to a meeting with me." He said "I thought so" and he burst into a loud laughter.

"I awoke but much disappointed. I tried to go to sleep to get that important meeting but the more I tried the more I awakened until finally I gave it up and began to think about this very peculiar dream. I was now certain that my spirit and that

of Theodore Roosevelt had held communion. It was in the presence of others. But this is what caused me to wonder, why this familiarity, this extreme friendliness. We had never met in mortal life and how was it that he knew me? I knew him, of course, just like everyone in the civilized world knew him, as his name and deeds were familiar to all the world. But how could he know me. While I was pondering upon these things, and particularly upon this question of how he knew me, there came to my mind, strong and clear, "Why Theodore Roosevelt knows you in just the same way that you know Theodore Roosevelt. He is known because of his sayings and deeds, from one end of the civilized world to the other -the mortal world, and you are likewise known in the spirit world from one end of it to the other where he has gone, because of your work for the dead". Then I began to survey my work on behalf of the dead, and I really marvelled -- not with boastfulness, but with sincere humble thankfulness to God."

"The work I had done had either directly or indirectly been the means of effecting the lives and well being of hundreds of thousands over there. The encouraging and teaching of the living who were working for their dead, the family organization: work of being instrumental in the hands of God to begin the baptismal work by the young people of the church, which had accomplished so much, the ordinance work in the temple for living and dead, and in other ways. Oh! what a work -- what an accomplishment, and it was reaching "over there" effectively. How marvelous! Stop such work? How could I? No, let me continue to make the offering and sacrifice, in some way, at the expense of something else. I must not stop, and I did not stop. I did continue it and I am still in the work, and nearly 14 years more have gone by with thousands more of the living and the dead helped on their way. I am sure, with deep gratitude in their hearts. And this dream was given to me to encourage me on my way. Thank God for it and for the determination, strength and means he has given me to continue the service. May God continue to give me help, for without it I must fail, I could not go on.

Some may scoff at such a dream and at the interpretation of its meaning, but all dreams are not to be so treated. I believe this dream was given to me to encourage me to continue my Temple Work. It was shown to my entire satisfaction that the work I had been doing was effective in accomplishing what it was intended to do and that great good was coming from it. In this

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connection I am reminded of some terse sayings about dreams as recorded in Job 33: 14, 15, 16 and 17:

"For God speaketh once, yea twice, yet man perceiveth it not."

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed; "Then he openeth the ears of men, and sealeth their instructions.

"That he may withdraw man from his purpose, and hide pride from man."

BLESSINGS BY A PATRIARCH

He records meeting a patriarch and of a beautiful blessing that he received from him. It is recorded as follows:

"July 8, 1924. Today I went to see President N. A.

Tanner and I met at his store on 24th Street, Ogden, Utah Fatriarch
James Ward of North Ogden with whom I conversed about the signs
of the times. He prophesied that ere many years should pass,
most terrible and trying times should come. He told me that I was
of royal blood and said he desired to give me a blessing and spoke
as follows: "You shall always be held in honor and you shall
mingle in the highest and best society, and your name shall be
held in highest honor, remembrance and esteem. And so it shall
be with your posterity after you, from generation to generation
for they shall be honored and esteemed and shall be greatly blessed
and your name shall be great and I seal these blessings upon you
and upon your posterity after you in the name of Jesus Christ,
Amen". He then requested me not to pass him anywhere without
speaking to him.

"On August 15, 1925, I again met Patriarch James "ard. It was at Lorin Farr Park where I went, by request, to attend the Organization meeting of the Cottam Family, to assist and counsel them. I again entered into a conversation with the aged Patriarch while waiting for the meeting to begin. He told me that I stood "at the head of the redemption work" of my father's house and that I would "secure and give to the family the genealogy of our forefathers". He said that "some of the choicest blood on the earth was to be found in Wales", and that I would find that I was a "direct descendant of some of the old Frinces

of Ancient Israel".

"My father had just passed away, leaving me at the head of my father's house, being the oldest son of the oldest son and having the records, but the Fatriarch knew nothing of that."

In March, 1938, he received the record of some 2200 family names of the people who had lived and died in the parishes in Wales where his father and mother came from. This was the result of an effort of over twenty years in trying to obtain them. He now (1939) has several hundred of those people baptized and endowed for and is still trying to secure his ancestral pedigree, through correspondence with his cousin H. "Bryfdir" Jones of Blaneau Festiniog, Wales.

THE HIGHEST SOCIETY

In meditating upon the words of Patriarch Ward, referring to the meaning of the highest society, as it came to him, he writes as follows:

"During the summer of 1924, I met Patriarch James Ward in the Watson-Tanner store at Ogden, Utah. We were not well acquainted, but the conversation had not proceeded a very long time when he suddenly said to me: "I want to give you a blessing". Among other things said he, "You shall mingle in the highest and best society". I did not understand just what he meant at that time and I debated in my mind about it. I had an aversion to the thought of mingling in Society -- the highest society, according to the common acceptance of the term. I had no desire for such.

I had, in company with my wife and others, attended a formal reception of the highest society, given by a President of the United States, in the White House, Mashington D. C. I felt somewhat out of place and uneasy there. It did not appeal to me. As I thought more about the promise of the patriarch, the meaning of his words began to dawn upon me. But it was not until July 8, 1925 that its full import came to me. On that day the workers of the Salt Lake Temple were entertained by the genealogical committee and people of the Alpine Stake. My good wife and I were there among the number. We left Salt Lake City on the Orem Electric line about 8:15 A.M. arriving at American Fork about 9:30 A.M. We were met by the Stake authorities and the people, to the strains of music of

a brass band as we alighted from the train in front of the Alpine Stake Tabernacle. After we had the usual greetings we went into the assembly room of the Tabernacle seated in order, with the Temple Workers and their companions in the center, their hosts on either side, with the Stake, Temple and some of the General Authorities, including President Heber J. Grant, on the Stand. Oh what a sight! What a Welcome! It was most cordial, wholesouled and impressive, and what a wonderful program for over two hours. I glanced over the assembly. The program over, I called some of the brethern and told them of the promise of the patriarch and pointed to those guests and the hosts; the sacrificing devotion and long service of those temple workers, some under the most trying circumstances, partly in the interest of their hosts, most freely, and now the reception in their honor. Oh such a royal one. And where could you go to find such an array; -- such society. Nowhere in the world except under like circumstances. And nowhere could be found such high society. Our minds eyes were raised toward the great future -- eternal future -- in the celestial kingdom -the highest society -- the price for which these choice souls were paying, and of the thousands of receptions that would there be tendered them for their faith, devotion and sacrifice. Our eyes moistened as that vivid picture came to us of the honors and glory of it all -- a reception of the highest society. And I was there as a guest. Oh how wonderful.

"The program over, we were ushered into the banquet hall in the basement of the Tabernacle where tables were spread for some 500 people. All seated and the blessing asked, we proceeded. Oh what a spread! New potatoes, green peas and other new vegetables, just fresh from the gardens and luscious ripe raspberries with cream and sugar with everything else in keeping with such, in abundance. A wonderful banquet, and what a spirit of hospitality, friendliness and good cheer was there. Well, it defies description.

"The banquet over, and all satisfied, we were ushered to waiting autos outside and taken on a tour along the main highway south thru the beautiful country and towns to Provo Bench, then west to the Lake to Geneva, where we had rest and refreshments. Then we boarded the autos and returned to the main highway and west to Saratoga Springs at the north end of Utah Lake. Here we had bathing in the cool waters of the lake or in the warm water

of the springs as one might choose and splendid refreshments again in plenty. Again we boarded the autos and filed into Lehi nearby, and went into the School Auditorium where a very pleasing program was rendered and more refreshments passed out to us. The day had been most perfect, the air not oppresively hot, but nice and cool and beautifully clear — a perfect day, just made for a perfect occasion. The evening shades began to fall as we boarded our train at Lehi for the return journey home. Oh what a day, and what a reception, and what society!

"I have reflected upon that grand affair and I thought of the almost superhuman effort and sacrifices that many of those humble Temple workers were making in their services in the Temple to help the living and the dead without any earthly reward and here was an expression of appreciation in their honor — as fine as could be tendered to any earthly potentate — a "grandly, splendid affair."

"My mind reverted to the last dream of the Prophet Joseph Smith as recorded in the Cottage Meeting Speakers Reference of the Weber Stake Genealogical Committee and I was thrilled in contemplating the joyous welcome and entertainment that will be accorded those humble faithful Temple workers when they leave this mortal existence and will be met by the thousands whom they have served and blessed in life, and oh how they will be honored over there. Eternally? Yes, but not to visit American Fork, Pleasant Grove, Frovo Bench, Saratoga Springs and Lehi and be banqueted and entertained there, but to visit worlds on worlds created and peopled by those whom they had redeemed in the Temple of the Lord, and be the guests of honor of the hosts of the redeemed, sanctified and celestialized, in ever-increasing numbers, as the eternities come and go, for thus cometh Honor and Glory, Kingdoms and Dominions, Principalities and Powers.

"The Highest and Best Society" -- paying the price of Celestial Glory.

· A WHOLESOME LESSON

He tells a story of a lesson he learned while chairman of the Stake Cenealogical Committee as follows:

"During the spring of 1925, while I was the Chairman of the

Stake Genealogical Commettee, we ran short of names for our Juniors to be baptized for in the Temple. I went to the Genealogical Library where I knew that they were gathering thousands of such names in preparation for such work, to try and secure some of them for our Stake. I was informed that they could not let us have any as they were behind in supplying the requirements of the Salt Lake Temple, for not only its own use, but that the Temple was sending 2000 names each week to the Hawaiian Temple for baptismal work. I felt to complain at this situation. Why send all these names to the Hawaiian Temple, where perhaps a few persons would do that work for them and leave our young people without here at home, denying them the privilege of this fine faith-building service? Why not let us have some of these names at least?

With this condition confronting us, and meditating seriously upon it, an inspiration came to me about as follows: "The Lord does not want you to get your needed names for baptism in that way. He wants you to work to get the names of the dead ancestors of the people of your own stake and do the work for them. That is the work your young people should be doing. As long as some one, other than the people of your own stake will furnish you the names for baptisms, you will neglect your own dead and trifle along as you have been doing. Therefore get the people of your own Stake busy doing their research work and you will soon have more names than you need. I felt a little bit ashamed at my attitude and complaining, and resolved to build up and stress the genealogical work and the family organizations on research work more throughout the stake from them on."

OPPOSITION TO THE WORK

The experiences of Temple service brought many truths to light not the least of which is the part the adversary played in connection with it. Satan may be counted on to raise every opposition he can even to helping the people to find excuses for not doing their duty to their dead. An incident emphasizing this he recorded as follows:

"On July 7th, 1925, I went to the Logan Temple conducting a girls' Baptismal Mission from the Ogden First and Hooper Wards. We started early but encountered very much difficulty in reaching our destination on account of the overheating and breaking down of

the automobiles that were conveying us, in a most unusual way. The day was very warm. We were half an hour late in arriving at the Temple. In fact, it appeared that some would not reach there at all and so many of the autos were having trouble that it seemed peculiar.

We explained our trouble to President Joseph Shepherd of the Temple and he said: "Don't you know that the devil does not want you to bring these young people here to do this work because they get testimonies which anchor and establish them in it. Again, their work is releasing the souls of the dead from his grasp and power". Temple work is most damaging of all to him, and he can be counted on to do all that is in his power to hinder it and of discouraging all who are working in it." He said also: "This Temple work is just beginning to roll and it will continue to roll on and on with a mighty and ever increasing force because God has so decreed. And ill betide anyone to get in front of it and try to stop it and, except they change their course, it would overwhelm them. It is best to get behind it and help roll it on and receive a blessing than be injured, and suffer through opposing it."

GEMS FROM TEMPLE SERVICE

Many beautiful and inspiring things came to him as a result of his temple work mission, for it was a mission, and it is the mission of and duty of every Latter Day Saint. Some gems he received are as follows: --

WHAT ISTEMPLE WORK?

Temple work is a revelation of God for the perfection of man.

It comprehends eternity.

It marks the way to pass the sentinels into the presence of God.

It develops the intelligence and trains the conduct so as to be acceptable, and at ease, before the Courts of Kings and Queens of the Celestial Worlds."

THE GRAND PURPOSE

"There is but one grand purpose in the creation and peopling

"Through this only, can come honor, and glory, kingdoms and dominions, principalities and powers."

THE DESIRABLE THING

"The most peaceful, restful and soul-satisfying labor the most charitable, effective and far-reaching service, the most up-lifting, enlightening and enobling duty, the surest source and power for safety and the greatest spiritualizing force in this world to day is, Temple work with its kindred activities and requirements. It is the way of the "Pure Love of Christ".

PLACES OF REFUGE

"For the day of my visitations cometh speedily, in an hour when ye think not of, and where shall be the safety of my people, and refuge for those who will be left of them. For it is ordained that in Zion and in her Stakes and in Jerusalem, those places which I have appointed for refuge shall be the places for your baptisms for the dead." Doc. and Cov. Sec. 124 - 10, 36.

"So there will be need of places for refuge. Where?
The places that are "appointed for your baptisms for your dead."
Temples? Yes. Why? Because Temples provide:

- 1. Refuge from doubt and infidelity -- for therein we may commune with God. (Doc. & Cov. Sec. 97, 15,16)
- 2. Refuge from temptation and evil -- for therein is means of strength and a fortification against temptation and evil.
- 3. Refuge from selfishness -- for the things of the world, that destroy -- for therein we seek unselfishly the welfare of others which begets love of others and that makes friends not only in the mortal world but in the spiritual realm. It promotes the command to "love thy neighbor as thyself".
- 4. Refuge from despair -- the despair of these, and the coming days of trial and sorrow in the world, for despair is here

to some, and it will come to many more. Already "Men lift up their voices and curse God and die". (D.&C. Sec. 45-32) When almost overwhelmed with trouble, if one is properly prepared he can go to the Temple, there lay his burdens down and obtain courage and strength, faith and hope, to successfully renew himself and win in the battles of life.

5. In the Temple is the spirit of peace — a peace to the soul "That passeth understanding" — and joy, a joy that comes from the rejoicings of the souls of the redeemed and sanctified, and love, a love hallowed by the sacrifices of all desireable earthly things, a heavenly peace, joy, and love to the soul that is prepared — the soul that has paid the price. Temple work is a shield from the destructive things of the world — a "lamp to our feet" a refuge".

THE FAMILY NAME

He also prepared some State Teachers lessons, and three of them are included here. He was asked by Dr. J. Dwight Harding, a High Councilman, to prepare a Teachers Lesson for the Ogden Stake, explaining a "Name" and its sacredness. It is as follows:

"Every being and every thing has a name. What for? To designate it from every other being and every other thing. Every name is sacred to that being or thing to whom or to which it belongs, and demands the respect of it from every other being or thing and it is entitled to such respect. A name is a symbol representing the being or thing, whether written or spoken.

"Whatsoever Adam called every living creature, that should be the name thereof". Moses 3-19. Such was God's decree and respect for the names of animals, as given to them by Father Adam.

"Thou shalt not take the Name of the Lord Thy God in vain". His name must not be disrespectfully used. To do so is an offense and is punishable.

"The higher priesthood was called "Melchistdek" to avoid the too frequent use of the name of the "Son of God" after whom it had been called, so sacred was that name. Through progression

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or time, or calling, or position or faithfulness, names may change viz: Michael in pre mortal life is called in mortality Adam, Gabriel - Moah, Abram in mortality is changed to Abraham, Jacob - Israel. Jehovah - Jesus, Christ - Pessiah, Redeemer-Saviour, Emanual - I. am - Vonderful - Counsellor - Highty God and many others representing the title, time, mission or place. Names and families began in premortal life for father Adam was known as Michael in pre-mortal life, as above stated, etc. Each name is different and has a different meaning. The name in pre-mortal life is different to the one by which one is known while he dwells in the flesh. There is an individual name and a family name. As to one's own name, the responsibility is his, but as to the family name his responsibility reaches to and affects all to whom that name belongs -- to that family or to all who bear that name. Every bad thought and act will tarnish and belittle the name, while every good thought and act will uplift and bring honor and glory to the name.

"A new name will be given to all who "keep their second estate" and receive Celestial glory. It is written on a 'white stone' which is given to them and no one knows that name except those to whom it is given so sacred is it. It is a key word (Sec. 130, 11. It is not given to those who have failed, to hold in honor and respect the sacred names theretofore given to them.

"Every Latter Day Saint should know better than anyone else in the world, the purposes, meanings and sacredness of names and seek to do them honor. Such understanding and knowledge of such simple things gives superior intelligence, superior power, therefore superior names, titles and places."

Following is anoth Teachers lesson prepared for the Weber Stake. It was on the subject of Eternal Punishment as presented in the Book of Mormon:

THE PHILOSOPHY OF PUNISHMENT

"But there is a law given (the gospel) and a punishment affixed, and a repentance granted; which repentance, mercy claimeth; otherwise justice claimeth the creature and executeth the law and the law inflicteth the punishment; if not so the works of justice would be destroyed, and God would cease to be God." Alma 42:1 to 31.

- 10. "For behold the mystery of Godliness. How great it is? For behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name; Wherefore
 - 11. "Eternal punishment is God's punishment."
- 12. "Endless punishment is God's punishment." Doc & Cov. Sec. 19.
- 38. "Therefore if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doeth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever." Mosiah 2. See also chapter 3:24 to 27, also chapter 15-26, also chapter 16. Alma 12:9 to 18.

"Do ye suppose that ye could be happy to dwell with that Holy Being when your souls are racked with a consciousness of guilt that ye have ever abused his laws?

"Behold I say unto you that ye would be more miserable dwell with a Holy and just God under a consciousness of your filthiness before him, than ye would to dwell with the dammed souls in hell." Mormon 9:3 to 5.

"There is no pain so awful as that of suspense. This is the punishment of the wicked; their doubt, anxiety and suspense cause weeping, wailing and gnashing of teeth." Church History, Vol. 5:338-9.

If it be true that the wicked shall have a "Vivid view of their own guilt which doth cause them to shrink from the presence of the Lord into a state of misery," (Mosiah 3:25) then the converse of this principle is true also, i.e., that the righteous shall not only be forgiven but shall have the power to forget — their sins shall be "blotted out from the books of remembrance."

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Following is a copy of another Weber Stake Ward Teachers' Lesson prepared by him.

BIRTHDAY OF THE UNITED STATES

"On September 13, 1788, the Continental Congress of the Confederated States of America, pursuant to a resolution passed by the American Constitutional convention on September 17, 1787, after reciting a portion of that resolution as a preamble, adopted the following:

"Resolved: That the first Wednesday in January next, be the day for appointing electors in the several states, which, before the said day, shall have ratified the said constitution; that the first Wednesday, in February next, be the day for the electors to assemble in their respective states, and vote for a president; and the first Wednesday in March next, (which was March 4, that year) be the time, and the present seat of congress (then New York City, N.Y.) the place for commencing the proceedings under the said constitution." Journals of Congress, Vol 4:865. Edition of 1823.

"It is of historical interest that neither a quorum of the Senate nor of the House of Representatives appeared in their respective chambers on Wednesday, March 4, 1789. But eight Senators appeared and the minority adjourned from day to day until Monday, April 6, when a quorum of the Senate was first present. In the meantime letters were formulated and addressed to the absent Senators, urging their attendance. A quorum of the House of Representatives appeared on April 1, and that body proceeded at once to the transaction of business. When both Houses were organized, on April 6, they met in joint convention, in the hall of the Senate, and proceeded to open and count the electoral vote for President and Vice-President." Henry M. Rose, ass't Sec'y, U.S. Senate, in a pamphlet printed at Washington, D.C. 1911."

The counting of the electoral vote determined that George Washington was elected President and John Adams, Vice-President, unanimously. Congress was then assembled together for the first time under the new order of things and had now commenced "Proceedings under the said constitution." The nation was born. It is a well known historical fact that prior to this time America consisted of, not one, but thirteen independent nations, having only a weak

compact in the "Articles of Confederation", and oftentimes the Conet stitutional Fathers and leaders of that time despaired of ever uniting them as they were and are united under "this constitution." It appeared very doubtful at times. America was conceived in the Declaration of Independence adopted by the Representatives of the colonies on July 4, 1776, and was, from thence, in the embryo struggle of formation until congress met, in joint assembly, on that memorable 6th day of April, 1789, and commenced "proceedings under the said Constitution" thereby consummating the last act necessary in effectuating the constitution as an active force and we were thus born a nation. It is well that we celebrate both of those dates as we prize both of those great and inspired documents.

FAMILY RECORDS

In the early 1920's the Cenealogical Society was stressing the need of keeping family records and had printed appropriate blanks, in part, as a beginning, for such a record, viz: family group sheets. He decided to write the story of his mother's family and began in 1922 to gether the necessary data. For five years at, frequent intervals, he gathered material for the Hugh Roberts Family Record. He edited, supervized and arranged it for printing which was accomplished in 1928 and one of the 125 copies that were printed, was placed in the Genealogical Library in Salt Lake City in the month of October, 1928. The book contains 14 sections or books combined in one. It is perhaps the most unique book of its kind in existence and is perhaps the most complete family record in the Church. It is an outstanding family record. In 1934 Bro. Joseph Christensen told him that his Mother's family record "was the inspiration for the Book of Remembrance movement in the Church" and Bro. Archibald F. Bennett, told him that "several of the leading features in the Book of Pemembrance were "copied from your Mother's Family Record." Both of these Brothers are Directors in the Genealogical Society of Utah, and have had most to do in the establishing of the Book of Remembrance in the Church, Tremendous good has come out of it throughout the Church. He says that one of the chief purposes of the Book of Remembrance and which purpose is disclosed in the Hugh Roberts Book itself is to record the fulfilling of the prophesies of the ancient prophet relating to the events of the latter days, to be used in testimony thereof when the call shall come for such testimony before the judgment bar of God.

PRESIDENCY HIGH PRIESTS QUORUM

On October 3, 1928 he was released from the Weber Stake Genealogical Committee after 10 years of service, lacking one month. The record had been one of singular progress during those years though there had been and was then, little encouragement, and much opposition and indifference to genealogical and Temple Service.

A few days after his release from the Stake Genealogical Committee, he was tendered a royal farewell by the Stake authorities and the Ward Temple workers. There was a fine program and refreshments. He received a combination Book of Mormon, Doctrine and Covenants and Pearl of Great Price, with his name engraved thereon, as a gift from the workers, in parting.

Though he was released and relieved of a very great responsibility he did not slacken his efforts along those lines but continued in his own genealogical and Temple work and also in the making and keeping of records. Now that his Mother's family record was finished, that is the laying of the foundation of it, he contemplated the preparation of such a record of his father's people and also for his wife's people. He was not long to be idle, however, for scarcely had a month passed by before he was called to the position of Second Counselor to Pres. Christian J. Jenson of the Weber Stake High Friest's Quorum. It was on October 28, 1928 that he was set apart to that office.

On October 23, 1923 he had been ordained a High Friest by Pres. George Browning of the Weber Stake in the Second Ward Meeting House. President Browning was ordained a High Friest February 11, 1916 by Pres. Lewis W. Shurtliff, at Ogden, Utah; who was ordained by Apostle Franklin D. Richards on May 28, 1877 at Plain City, Utah; who was ordained an Apostle by Apostle Brigham Young on May 17, 1844 at Nauvoc, Illinois, who was ordained an Apostle Feb. 14, 1835 by Oliver Cowdery, David Whitmer and Martin Harris at Kirtland, Ohio, who were blessed under the hands of the Presidency, viz: Joseph Smith, Sidney Rigdon and Frederick Williams "to choose and ordain the Apostles according to the revelation" (Doc. and Cov. Sec. 18 - 37, also 2 Church History, 187-88).

CHOSEN PRESIDENT

In February, 1932, President Christian J. Jensen, of the High Priests' Quorum died, as the result of an accident he had in a fall on an icy street. He was very efficient and much respected, Due to this loss, David R. Roberts was called to fill the vacancy on February 21, 1932. He chose Feter Anderson and Reuben F. Greenwood as his counselors. He, with his counselors were set apart to those positions on March 6, 1932, by Pres. Heber J. Grant, at the home of Fres. George E. Browning at Ogden. Utah. They labored unitedly and constantly to improve the conditions of the Quorum. In June, 1935, Bro. Greenwood was chosen as Bishop of the Roy Ward and was released from the Presidency of the Quorum. Bro. John Nicholas was chosen and set apart in his place. Bro. Nicholas' health began to fail and in November, 1935, he resigned. He died in December following. Bro. Charles E. Hogge was chosen to fill the place of Bro. Micholas as second counselor. In September. 1936. Bro. Hogge moved into the Ogden 6th Ward Ogden Stake and as a consequence, was released. He chose Bro. John C. Sorenson to fill his place. In May, 1938, Bro. Peter Anderson resigned on account of being away from the Stake so much, on account of his business, that he was unable to attend to his duties in the quorum. Bro. Sorenson was advanced to First Counselor and Bro. Edward Green was chosen as Second Counselor. In December, 1939. Bro. Green resigned on account of ill health and Bro. Hector Evans was appointed and set apart in his stead.

During the period of his services in the Presidency many changes have come in the work of the Priesthood and many new activities were directed by our leaders. The four big standing committees, with their functionings, the welfare work of the church with its activities, the campaign against liquor and tobacco, with its requirements that come from time to time, makes the work of the priesthood a great service, requiring much time and wise painstaking effort, if carried out. Much progress has been made during the ten years bygone. Every year the quorum has responded loyally and fully to the requirements made of it for contributions to the Church Welfare plan. The Quorum has increased in numbers from a little over 200 to over 350 members. A fund was created by the quorum

in 1929, known as the "Quorum Benefit Fund" by the members paying 25¢ each into it each month and in the event of the death of a paid up member, his family receives the sum of \$50.00. During the past ten year period 56 death benefits have been paid, to July 1, 1939. There is also over \$1100.00 remaining in the fund. It has been well managed and has done much good. Fifty dollars is better than a bouquet of flowers. The Quorum Officers have been united in trying to put into full effect the entire program given to them and they have been kept busy.

The Quorum also put over some activities in addition to the other program indicated above. He desired to try to create more Quorum consciousness and Quorum Spirit and interest, so when he became the president of the Quorum, he was inspired to put on some pageants and special feature programs. About this time there was a wave of propoganda going around on the subject of Evolution -- the Science of Evolution. It was so persistent and misleading that he determined to try to place Father Adam, the first man, also the first flesh upon the earth in the right light before the brethern of his Quorum -- to place Father Adam in the place where he rightfully and properly should belong, in the estimation of the members of his Quorum. He wrote the inspiring pageant "Father Adam" and it was placed before the Quorum in a most impressive way in the Quorum meeting in August. 1932. It was later published in pamphlet form by the Genealogical Society of Utah. Later he prepared a pageant based on the prophecies of Joel the Prophet. This related particularly to the pests destroying the crops at present and to the future events, also. It was put on in each ward in competition with other wards by the ward groups of High Friests. It made a deep impression. One hundred copies were mimeographed. He also gathered scripture relating to "Zion" and to "Liberty", each divided into four sections to be memorized and rendered before the Quorum as special programs. These were very successful.

He prepared a pageant entitled the "Restoration of the Priesthood" Not only the events of the coming of those Heavenly Messengers but also illustrating the beginning of each Quorum of the Priesthood. This pageant was most effectively presented by a cast of Quorum members in the Riverdale Meeting House four nights in succession, followed by a dance each evening. The Stake was divided into four sections, assigning a section for each evening. Its rendition was accompanied by a beautiful, sweet peace each

evening. These programs greatly advanced the interests of the Quorum. Shortly after that a Stake President suggested that "lay off from this pageant programs for awhile". This was done, of course and nothing more of the kind has since been done.

He also endeavored to compile a Quorum Book of Remembrance, comprising the History of the Quorum, also a biography of every member since the beginning, but this was prevented from being done by the President of the Stake.

UNITED STATES CENSUS OF 1930

The government of the United States, under the law, takes a very complete census of the population and general conditions of the Country every ten years. The 15th Decennial Census was coming on for performance in the spring of 1930. On the recommendation of Congressman Don B. Colton he was appointed on Nov. 15, 1929 as Supervisor of Census, First Utah District. by W. M. Stewart the Director of the Census; Washington D. C. The First Utah district comprised Box Elder, Cache, Rich, Morgan and Weber Counties, Utah. This appointment gave him sole charge of all census matters in the District under the Director of Census, communicating directly with Washington; In February at the call of Director Stewart he went to Denver. Colorado and with other supervisors of Western States Districts, met with him and received the last instructions preparatory to the taking of the census, beginning simultaneously throughout the United States on April 2nd that year. Returning from Denver, he was busy preparing for the Census taking, by appointing his Enumerators and perfecting his organization in those five counties and giving instructions for his campaign. There were over a hundred enumerators in the district with nine checkers and clerks in the office, which was located in the Post Office building at Ogden, Utah. The population schedules were all checked and sent into Washington early in June. All other schedules and reports had been finished and mailed by July 23rd including reports on Irrigation Companies. A letter dated August 22nd and signed by the Director of the Census, complimented him for his work and released him from his duties, he having successfully and satisfactorily accomplished and finished all of the Census work reguired in the District.

VISIT TO YELLOWSTONE PARK

After completing the Census, he with his wife made an auto tour of the Yellowstone National Park and other points of interest in Idaho spending eleven days on the trip. They visited with John Lloyd Roberts a cousin of the family, at Sugar City, Idaho, trying to interest him in family records. They also visited with his brother Hugh and family at Rupert, Idaho. They had a rest and a very enjoyable time together on this trip, He said: "Mother did not like the familiarity of the bears in Yellowstone Park."

FAMILY ORGANIZATIONS

He assisted his father, Robert D. Roberts, in organizing the Roberts surname Association and was the Secretary of it during the entire time it was in existence. There were over twenty Roberts families identified with the association and there was a fine cooperation both in research and in temple work which did the work for thousands of Roberts and their in-laws in the Temples. They prepared and placed a large Roberts Record Book in the Genealogical Society of Utah, on Form 2 sheets. His father was the first Prosident of the Association. It was abandoned in 1934, at the suggestion of the Genealogical Authorities who were strongly stressing family line organizations instead of the surname organizations for the present.

He joined his wife as a member of the Davis Surname Association and was active in that for some years.

He made the call, with the approval of John Roberts, his Uncle, for the organizing of the Hugh Roberts Family Association on August 20, 1923. John Roberts was elected President and he was elected Recorder-Historian, which position he held until August 7, 1929 when he was released after having gathered, edited, arranged, and compiled 125 copies of the Hugh Roberts Family Record Book of over 300 pages. In 1934, he was elected Chairman of the Temple Committee, which position he now holds. He has succeeded in securing through Ira William Mount of London, England, and his cousin, Norman H. Roberts, about 1400 family names from the Eglwysbach and Llanrwst Parishes, Denbighshire Wales in 1938, and has had considerable of the Temple work done.

In April, 1926 he called the descendants of David Roberts, his paternal grandfather, together at Logan, Utah and they organized the David Roberts Family Association. He was elected president and Chairman of the Temple Committee, which position he now holds. In 1938, he secured through Ira William Mount of London, England, about 800 names from the Llanfrothen Parish in Meirionethshire and Beddgelert and Clynog Farishes in Carnarvonshire Wales, and has had much of the Temple work done for them. A temple work testimonial was held in his honor through the Genealogical workers of the Stake and wards of the Meber Stake, the people of the Meber Stake and 94 endowments were performed on his records. He is now (1939) engaged in printing 125 copies of the David Roberts Family Record Book, over 100 pages of which is already printed.

He assisted in the organization of the David D. Davis Family Association in February, 1919 and was chosen the Chairman of the Temple Committee, which position he now holds (1939). He is in charge of the Temple records of five different families, viz: Robert D. Roberts, Hugh Roberts, David D. Davis, Christopher Roberts and Michael Emanuel Keller as the heirs to each record.

ABIDING THE LAW

On February 27, 1929, the Ogden Welfare League was organized at a Mass Meeting of the Citizens of Ogden City, Utah for the purpose of encouraging and assisting in the enforcement of the Law, and to curb the growing tendency to crime in the land. He was elected Fresident of the League. He wrote a public "Appeal to Law Abiding American Citizens" from which is quoted two paragraphs, showing his attitude toward law and order and sensing the conditions of the times. It is as follows:

"To American Citizens who abide the laws of our country and who desire to see those laws diligently enforced, Creetings:

Our country is afflicted with lawlessness, a disregard for law and order, and an indifference toward law enforcement that is appalling, and the conditions are becoming especially dangerous to our republic. Our liberties are manaced in that if some of our laws are to be disregarded and trampled upon with impunity, so may all law be treated with equal contempt, to be followed with direful consequences. The liberty loving and lawabiding citizenry must be awakened to duty, the public conscience

stimulated to action in the use of every reasonable and lawful means to teach a wholesome regard for our laws and to see to it that they are vigorously and properly enforced for the peace and safety of our country in the security of "life, liberty and the pursuit of happiness". All this that our glorious Liberty to do the right, shall not be resolved into a license to lawlessness and wrong doing, in its sacred name".

The natural and God given place of organized governments in the affairs of mankind, their functions and the duties of the citizen toward his country is, no doubt, best expressed in the words following:

He then quotes Doc. & Cov. Sec. 134, verses 1, 2, 3, 6, and 8 and declares that: --

"No one can read these clear cut terse declarations and carefully consider them without realizing the great importance of governments to the welfare and happiness of mankind and the grave duties
and responsibilities of their citizens toward them."

The League continued about three years then faded out. Citizens lost interest and quit.

HIS WRITINGS

He wrote quite a number of articles upon quite a number of subjects, principally religious subjects. There is not space here to insert but a small part of them, most of which are in prose. To indicate the nature and spirit of them, following is one of his poems, indicating a vein of thought:

MY FRIEND AND I

I met a friend the other day,

His heart was full of woe.

I cheered him in his mis'ry,

When I said, "Look up, let's go."

The sun shines brightly every day,
'Tis clouds that hide the shining.
So lets be up and doing, friend,
And drive away repining.

This world is for us both y'know, Lets work our way together. You need me and I need you, To face this stormy weather.

Our path with stones is strewn around, They're sharp, and wound our feet, We need each other's help to stand, As do others that we meet.

The road is long, the hill is steep,
Alone we cannot climb
But if we'll pull together now,
The prize - we're sure to find.

Prize: what is it friend", said he,
"Tell me lest I falter".

Its peace and plenty, joy and love.
No haven for the halter.

So lets press on together, friend,
Each life with hope to fill,
T'will courage, strength and patience give,
T'reach the summit of the hill.

There's work for you and I to do, Shall we do, or idly sit? There are brothers needing help today, Up - lets join, and do our bit.

Brothers, burdened in our path,
To us, for help they plead,
Lets give a lift, and then kind words,
Tis all that they will need.

Friends, alone we cannot go,
Tis not Gods' plan we should,
To love our brother as ourselves,
Others weal is our good.

So when we learn to do our bit, For others than ourselves, We've learned the best of lessons, N'Matter how deep one delves.

Then on together there we'll go, God's blessings rich enjoying. In peace and plenty, joy and love, No sorrows or annoyings.

> D. R. Roberts Ogden, Utah September 2, 1933

He has been engaged also in other activites, viz: Member of the American Institute of Genealogy; Member of the Phillip Garner Camp of the Sons of Utah Fioneers and the Chairman of the committee which organized the first twenty-two camps of that organization in Weber County. Also, one of the Board of Directors of the State organization and a Director in several corporations.

PHONEERING

He has been a pioneer and of that he does not boast, but he is humbly thankful to GOD for the opportunities he has had and ? for the faith, courage, strength, belp and guidance he has had in putting over and into effect the visions that have been given him. In his Good Roads work, his Box Elder County lands and Blacksmith's Fork water power projects, his Electric Railroad venture, his Conealogical and Temple work with the Junior Baptismal Mission work and his Family Records and Book of Rememberances and his originality in pageantry and other activities that have developed into such mighty things and been so successful, have all been more or less ventures and labors of pioneering, the blazing of new trails and ways, that have grown into mighty activities and have done much good in their various spheres and fields of endeavor. He says: "There is much more pioneering to be done all around us, and so will it always be. All pioneering and progression means is launching out into new fields, seeking and doing new things. There is real joy in pioneering, in any activity of life, whether physical, intellectual, or spiritual and there is plenty of room for new endeavor in any direction until we become perfect. It takes vision from God to see, faith in the worth of the thing, means to accomplish it and determination and stick-to-it-ivness to put it over and to see it through. But it cannot be done without the

guidance, smiles and blessings of Providence. In those progressive things with which I have had to do in my life, I was building better than I knew. I had in the beginning, no conception of their beneficial results nor of their far reaching effects. I just saw, I persisted, even in the face of great opposition and ridicule and God blessed me. Whatever you do, don't be satisfied in merely doing what others have done but reach out, go farther, do something new, but never forget God in the enterprise. That is pioneering. You cannot pioneer without God's help. In all the affairs of life. whether secular or religious, I acknowledge with deep gratitude the guidance and blessings of my Heavenly father in his preserving care over me and in the light, understanding and knowledge He has given me and in the faith, determination and ability with which He has endowed me to carry on, and to accomplish the wonderful things that I have in my lifetime. Of these things I do not boast, I am just thankful, thankful, thankful, I know God is my Father and that He lives and that He hears and answers prayer for mine have been answered many times in a most marvelous way. I know that Jesus is the Redeemer of the world and that we approach God our Father and receive blessings from the Father through Him, because he loves us and died for us and He is our advocate with the Father. I know that I have received the peaceful joyous thrill and inspiration of the Holy Ghost on many occasions and my soul has been full. I know that the Gospel as given to us by our Redeemer is the "power of God unto salvation" -- the true philosphy of eternal progression - the simple way marked out for us whereby we may return to the Celestial presence of our Father, to be one with the Redeemer and an heir with Him to "all that the Father hath". I know that Joseph Smith was a Frophet of the true and the living God and that thru him the pure and true teachings of the Gospel of Salvation have been again made known and that through him the Holy Priesthood was restored to man by which the Gospel may be authoritatively taught and the ordinances thereof legally performed. I know that if we will humble ourselves and accept the Gospel in its fullness and live its principles and its requirements, that our souls will be filled with light and peace and joy that passeth mortal understanding or ability to describe. The Gospel rightly understood is marvelous and except we live it we cannot understand. Only those who do "His will" can know how marvelous it is. Only tradition or selfishness or stupidity or ignorance, pride or love of evil or worldly things, or those all can keep us from knowing how marvelous it is. If any of these things keep us from knowing we are slaves and to the extent that we do not

know these truths. Are we slaves? We cannot be free except through accepting the Gospel and living its precepts. Are we slaves or are we free? Let us ask ourselves and analyze ourselves. To not delve into the depths of Gospel philosophy and not try to understand it would be inexcusable ignorance. We cannot say that we are well informed until we have thoroughly mastered the true philosophy of Eternal Progression as contained in the Gospel of the Redeemer. Our investigations of it should not cease until we have exhausted every word that is written relating to it and that too in the manner pointed out, viz: unpredjudiced in prayer and in humility and with a desire to know and believing that, we will be able to find it out for ourselves. The gospel and all those things relating to it are the greatest things in the world today — The Pearl of Great Frice.

WIFE'S DEATH In the month of May, 1939 his beloved wife bogan to loose weight and to show signs of being afflicted with Yellow Jaundice. In June it became so pronounced that she went to Dr. Henry W. Nelson to be treated for it. Dr. E. R. Dumke was called into consultation soon afterward and they two used every means known to science to correct the condition, but to no avail. She continued to decline and to loose weight and appetite until August, 16th. when she was operated on at the Dee Hospital for gall stones. Thirty eight stones were removed from her, two of which were about an inch in diameter. She rallied from the operation in a very satisfactory way and was progressing very well until Sunday when a temperature developed which was reduced some by Tucsday, but followed by severe vomiting and internal bleeding during Tuesday and thereafter, because her blood was so toxic with bile that it would not properly coagulate. On Thursday her pulse was strong though she was some weaker and her temperature was about normal and her condition was fairly good until about 5 F.M. when her pulse became irregular and weaker and she continued to grow rapidly weaker until 7 P.M. when she passed from mortal life into the great world of spirits. It was a great shock a terrible sorrow that came into the lives of her husband and family. The remains were cared for by Lindquist and Sons Undertakers. The funeral was held in the Ogden First Ward Meeting House at 1 P.M. on Sunday August 27, 1939 with Bishop Raymond S. Wright conducting.

The day was most beautiful. The meeting house was filled to overflowing. The services were peaceful, soothing, touching and splendid. The seventy five floral gifts were georgeous.

Many relatives came from far and dear. The Reflet society of the Ward was there in a body as was also the Stake High Priests Quorum and the Stake Presidency and High Council. (See her biography for a detailed account of the funeral services.)

The burial was in the Logan cemetary by the side of her three little children who had preceded her many years. A beautiful marker of "Etowah Georgia" marble adorns the grave.

Her husband loved her dearly, and she so loved him, and they were so happy together and were both so desirous for a continuation of their loved and happy companionship, but now she was gone and he was left to mourn her loss. He was dazed by the blow and it seemed more than he could bear. She had helped and encouraged him so much and had made it possible for him to do so much and whatever of honor or credit for what he has done that shall come to him, she will share equally with him throughout eternity, for their great service in the world reaches into eternity effecting the lives of many. He desires to accomplish some few things before his time shall come. although the "very life, light and heart are now gone from everything", then he hopes to be worthy to join her in the family circle, never more to part. He is resolved with God's help to "carry on" as best he can in his lonliness and sorrow until his summons shall come. Together they reared a fine family of eight children to maturity who are all married to members of the Church and they now have 23 grandchildren. They also lost three children in their infancy through death. The names of their children are as follows: Tryphena Frudence, born 10th Nov. 1896 - David Llewellyn born 9th August, 1898 - Robert Merddyn born 6th July, 1900 - Hannah Juanita born 21st August, 1902 - Cedy Gwyn born 14th January, 1904 - Florence Annette born 9th January, 1906 - Olwyn Geneva born 11th April. .1908 - William Reed Washington born 19th January, 1910 - Laura Delano born 19th June, 1912 - Baby boy born 19th May, 1915 and Della Rae born 28th July, 1916. The first seven were born in Logan, Utah - the next two were born in Washington, D.C. and the last two were born in Ogden, Utah. Hannah Juanita, Cedy Gwen and Baby boy died in their infancy. It is both remarkable and very gratifying to note the strong attachments and bonds of love of the members of the family toward each other - the deep sorrow over the loss of Mother - the earnest solicitude, devotion and love manifest by the children toward their father in his sorrow. It is a testimony of a beautiful and wonderful home they had. There isn't anything too

good for any of them and especially for father now that he is alone. It is a successful family which comes of a successful home.

He is now (October, 1939) living in the old home alone at 260 - 32nd Street, Ogden, Utah, busying himself with the things he desires to accomplish before his summons shall come to join his loved wife and life's companion of nearly 46 years.

SKETCH OF THE LIFE OF

TRYPHENA DAVIS ROBERTS

By David R. Roberts
PARENTAGE AND MIGRATION

Early in July of the year 1867 there came from Merthyr Tydfil Glamorganshire, Wales, to America a Welsh blacksmith named
David D. Davies together with his family. There was in that
family group, besides David D. the husband and father, Cedy
Davies Davies, the wife and mother and the following named children: John born 28th August, 1864, Mary born 19th September,
1865 and David born 17 April 1867. They were members of the
church of Jesus Christ of Latter Day Saints, or Mormons, and
their final objective was Utah. John Daniel and Sarah Evans
Davies, the parents of Cedy Davies Davies, and their family had
preceded David D. Davies the son-in-law and his family to America and had settled in Pottsville, Pennsylvania. So, when David
and his family landed in New York, they immediately proceeded
to Pottsville, to the home of John Daniel Davies.

SOJOURN IN DELANO PA

Not having sufficient money with which to continue the journey westward to Utah, David decided to remain in this part of the country and labor until such time as he could secure the money to carry out his intentions to go to Utah. He secured work at his trade in the Railroad Car Building and Repair shops at Delano, Pennsylvania which was some seven miles distant from Pottsville to which place he moved him family and settled down for eleven long years. He was an expert spring maker and his

service was in demand because he understood the art of shaping, repairing and tempering steel.

BIRTH OF TRYPHENA

While in Delano the years came and went and, to the family there came the sorrows and, mingled therewith, the joys of life. The two sons John and David died in their infancy and were buried in the cemetry at Pottsville. And there came into the home at Delano the children named as follows: David W. born 16th March, 1869 - Daniel born 21st March, 1871 - Sarah born 25th April, 1872 - Tryphena born 23rd April, 1874 - Lorenzo born 13th November, 1875 and William born 2nd September, 1877. The family now consisted of father, mother and 7 living children.

David D. Davis was born at Georgetown, a suburb of Merthyr Tydfil, Wales on July 14th, 1834. He was the son of David William and Mary Jones Davies. His father was a blacksmith and David the son, began his apprenticeship to the trade at 7 years of age. He had very little schooling in his lifetime. It was mostly work for him from his boyhood on. He loved music and was devoted to the Welsh custom of choral singing and became a choir leader.

HER FATHER'S FIRST FAMILY

David married Prudence Watkins a young lady of 21 years, on July 15th, 1854 at Morthyr Tydfil. She became the mother of three children; Richard born May 3, 1855 and Margaret born August 10, 1860. The latter was Margaret II, another daughter of that name having been born previously and having died. His loved wife Prudence died in August, 1860 leaving him with his two little children. He was the only child of his parents and his dear mother took care of his little ones for him. His parents roared them to maturity.

JOINING THE CHURCH - SECOND MARRIAGE

There is an entry in a genealogical record that David was baptized into the Morman Church in March, 1849 which would be in his fourteenth year and that may be true, but his greatest activity in connection with Mormanism seems to have been during the sixties. He was an ardent believer, active in the cause, and

especially in the musical work of the branch he attended, which was a very important part of the worship in Wales, during those early times. He was a member and later the leader of the branch choir. It was, no doubt, because of his church activities that he formed the acquaintance of Cedy Davies of Caedrau, Merthyr Tydfil, his second wife, for she and her parents and family were staunch members of the church. They were married at St. David's Church, Merthyr Tydfil on September 13, 1863.

The stay in Delano Pennsylvania was not the most pleasant for them as it soon became known that they were Mormons and this created some bitterness toward them. However, they had some defenders and very good friends, because they minded their own business and treated everybody right. During these years the family had no contact with the Church as there was no branch there. However, they had two visits from traveling Elders of the Church which they enjoyed. Notwithstanding this condition their testimonies were not dimmed, nor was there anything lacking in their interest in Mormonism.

MOVE TO UTAH

August, 1878 had rolled around and it was time to make another move. The family was now ready to continue their journey to Utah. The relatives in Pottsville most strenuously opposed their going, but their protestations were of no avail. David and Cedy had not forgotten, nor had their love of the gospel grown cold, nor had they lost the spirit of gathering. August 13, 1878 they boarded the train bidding Delano, relatives and friends "Goodbye" and departed for the west.

There was a large tin box full of food for the journey which store was replenished along the way and the sleeping place was the seat of the coach in which they rode. They came as Isaiah foretold (Isa 5-26 to 29)

"26. And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

"27. None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins

be loosed, nor the latchet of their shoes be broken:

"28. Whose arrows are sharp, and all their bows bent, their horses hoofs shall be counted like flint, and their wheels like a whirlwind:

"29. Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it."

The journey was made "safely" and "swiftly" on the train and they finally arrived in Salt Lake City—their place of destination.

ON TO PARAGOONAH

They received a rather cold welcome there which was, no doubt, a trial of their faith. Work being almost out of the question in Salt Lake City, David went afoot, in February 1879 to Paragoonah, Iron County to open the village blacksmith shop, and about a month later his family followed him. Here the family worked out a mere existence under very trying conditions which again became a test of the faith of the family. At Paragoonah there were two children born in the home viz: Lucinda born in March, 1879 who died the same day and Heber Thomas born 11th June, 1880.

MOVE TO LOGAN

Things continued the same from month to month, which was not very satisfactory, and David determined on a change. He had corresponded with Alexander Lewis of Logan, Utah who was an old country neighbor and friend. By reason of this contact David went to Logan in February, 1881 and entered the employ of the Utah Northern Railroad as a blacksmith in the shops located there. The femily followed arriving in Logan on June 21st, 1881. Logan was the final Utah home of the family. On 23rd May, 1883 Harriet Ann the youngest of the family was born.

Years passed on and the railmoad shops in Logan burned down: They were then transferred to Eagle Rock later called Idaho Falls, Idaho, then to Pocatello and again later to Shoshone, Idaho.

in the Logan Temple; Sarah was married to Joseph F. Thomas of Logan on February 13, 1895 in the Logan Temple; David W. married first, Mary Jane Edwards of Logan on 16th May, 1894, in the Logan temple — she died July 29, 1909 — second, he married Mrs. Lada Cantrill on 25th October, 1919 at Weiser, Idaho. Daniel married Teenie Robertson of Logan on August 2, 1899 at Logan, Utah; William married Emily Stoddard of Logan on June 27th, 1900 in the Logan Temple; and Harriet Ann was married to William Anderson of Logan on 19th April, 1905 in the Logan Temple. The family name in Wales and for many years in America was always spelled D-a-v-i-e-s, but time and American customs finally changed it to

To these places in turn David, the blacksmith, was transferred and necessarily went to live, but he never moved his family from Logan. He sacrificed the comforts of home and the loving associations of his family so they could be where the Church and it's environments were located to his liking, so his children could be reared under its influence. This was the condition for years and it was a very great sacrifice for him to make. He would be able to visit his home only about every four months during the year. Time, the toil of more than half a century and old age with its infirmities began to tell on his rugged constitution and he retired from the railroad service. He opened a job blacksmithing shop in Logan at the old Foundry where he finished his active life's work, among his family and friends and where he passed peacefully from mortal life on July 25th, 1909 and was buried in the Logan cemetary.

HER FATHER AND MOTHER

He was a most kind, faithful, noble and beloved father and a truly devoted husband, and was loved by all who knew him. He wielded a most splendid and powerful influence over his family. He went to a wonderful reward for he had kept his "second estate". His kindness, humility and other splendid qualities and those of his good faithful wife are exemplified in the lives of the members of their fine family. At the time of his death all of the children were married and in homes of their own except two sons viz: Lorenzo and Heber Thomas Davis, neither of whom were ever married.

Cedy, the mother, after a most splendid life of devotion to duty and of achievement in her family, passed from mortal life on 29th January, 1919 at the home of her daughter Tryphena D. Roberts at Ogden, Utah and was buried in the Logan Cemetary by the side of David, her life companion. On January 2, 1890 they had received their endowments and had been sealed together for time and eternity, and, on the same day, all of the children were then sealed to them in the family relationship for eternity.

MARRIAGES IN THE FAMILY

Mary, the oldest daughter, was married to James Sorenson of Logan on 23rd December, 1891 at the Logan Temple; Tryphena was married to David R. Roberts of Logan on 6th December, 1893

HER LIFE'S ACTIVITIES

D-a-v-i-s.

With these desirable associations, and the migrations of the family and with those environments, Tryphena Davis grew up, from the time of her birth in Delano, Pennyslvania, to her beautiful young womanhood in Logan, Utah. She received her educational training in the public schools of Logan. She also attended a school of dressmaking in Logan and became quite proficient in that art which came in good use for her in the care of her family as the years rolled on. She was regular and faithful in her attendance at Primary, Sunday School and Mutual Improvement Association. She was the chorister in the Logan Third Ward Primary for two years and was a teacher in the Sunday School for more than a year. She was the Treasurer of the Logan Third Ward Relief Society for two years and this was at a time when she had a young growing family. She was a member of the ward choir, also a member of the Logan Tabernacle Choir under the able leadership of Alexander Lewis. She sang with that choir for three days viz: April 17, 18 and 19, 1893 during the dedicatory services of the Salt Lake Temple. She has a strong rich, musical alto voice and she loves music. She took an active part in nearly every play, drama and entertainment of the various church organizations held in the Logan Third Ward for years, and was quite able as an actress in taking parts assigned to her in those plays, manifesting quite some talent. Some of her children have manifested those same talents in similar work. She was very successful in her Church service and work because she was always cheerful and agreeable and put her whole soul into it.

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She had learned the imperative lesson of obedience, and exemplified it in sacrifice in doing the things she was asked to do without grumbling and criticism. She recognized the value and power of the law of obedience and of the law of sacrifice necessary to its accomplishment in the service of the Lord.

ABILITY TO CHOOSE THE BEST

She has had the intelligence to see and understand the relative value of things in life, and has had the ability to determine the things of greatest value, and not only the intelligence to make the right choice, but the ability also, to abide in that choice when so made as is abundantly evidenced in her life's work,

A PICTURE OF HER

She is not a backbiter, but guards the reputation of her friends, acquaintances and others. She does not violate confidences and she can be trusted with sacred things and to discharge her responsibilities to others in wisdom and with fidelity. She is not the easiest to get acquainted with, but her acquaintance "wears well" and becomes more pleasing and desirable with age, growing into an admiration of her. She is industrious, always busy doing things. She is very capable in needle work and in knitting and crochet work, having made many beautiful and useful things. If there is anything new in the art she is making it and delights in that work, it being her pastime activity. She has made many beautiful quilts both in art work and for service. Her handiwork has produced many beautiful and useful things that she has given as presents to relatives and friends,

She is an excellent cook and a good housekeeper. She enjoys making her, home a most desirable and pleasant place to be. In her person and dress she is always neat and clean. One of the first things she does every morning is to comb and tidy her hair and in this she never fails. She has never cut her hair and she wears it in a bob at the back and with short curls in the front. She is witty in her expressions.

She is a brunette sprinkled with gray and she has very impressive blue eyes. She is 5 feet 1 inch in height and when she was married she weighed 98 lbs. She continued at about this weight until she was past 50 years of age, then she grew stouter until she weighed 182 lbs. at 62 years of age. She has had good health all her life except that during her 63rd year she contracted a slight bronchial Asthma and a little high blood pressure, but these do not give her much trouble or inconvenience. In her 64th year she was troubled some with rheumatism in her knees, however, she has recovered from it.

HER MARRIAGE AND THE MISSION

She was sealed in marriage on December 6, 1893 to David R. Roberts in the Logan Temple by Apostle Merriner W. Merrill for time and eternity. On the 16th he bid her goodbye in the Ogden Union Station both in tears and left her for a two years mission to the Northern States which was quite a severe ordeal to pass through, but it was accomplished. He returned from this mission to Logan on December 12, 1895.

MOVE TO WASHINGTON, D. C.

They resided at various places in Logan until September, 1909 when they went to Washington D.C. to make their home, while her husband studied law at the George Washington University and the National University Law Schools. He was a Clerk in the office of the Secretary of the United States Senate during this time.

While residing in Washington at 715 - 15th Street. S.E. and at 538 Columbia Road N.W. many interesting things transpired. The family visited many places of interest including, Patomac Falls; Rock Creek Park and other parks, Arlington Cemetery; Mt. Vernon, Virginia, Colonial Beach on the Patomac; Saratoga Beach on the Chesepeak Bay; Luray Caves, Virginia; all of the Government buildings; the Naval Academy at Annapolis, Maryland; the Washington Navy Yard, also Washington Monument and many other places of interest in and around the City of Washington, D.C. During January.

1911 President William H. Taft gave a reception to Congress in the White House, which included the officers of Congress, and she accompanied her husband to that reception. It was a brilliant affair, long to be remembered.

VISIT TO DELANO, PA.

During the month of June, 1911 she, with her family visited Bargor, the State Quarrying District of Pennsylvania. They remained there a week with Evan W. Roberts and family, who were her husband's cousins, having a very enjoyable time. On the return journey to Washington the family spent a day in the home where she was born in Delano, Pnnsylvania. She was the first one and the only one of her family to ever visit that memorable place. During the stay in Washington, meetings of the members of the Church were held every two weeks on Sunday evenings at the home of Senator Reed Smoot, on Connocticut Avenue, near the Rock Croek Bridge adjoining Rock Croek Park, and the family were regular in attendance at those services. On the journeys to and from Washington to our Utah home, we visited with her cousins in Indianapolis, Indiana and with her brother Daniel and others of her cousins at Bellville, Illinois and St. Louis, Missouri.

VISITS TO CALIFORNIA-

-THE ST LOUIS FAIR

In 1903, in company with her husband and son Merddyn, she visited her brother Dave at Baker, Oregon, and her Brother William and family at Lagrande and sister Sally and family at Union, Oregon, then on to Portland, Oregon and down the coast to San Francisco and Los Angeles, California having been gone about three weeks. In 1905, she with her family visited the St. Louis Fair and at the same time they visited her relatives in Bellville, Illinois about 16 miles distant, having a splendid visit.

THE CHILDREN

She has been a very busy and a wonderful mother all of her married life. She is the mother of the following children viz: Tryphena Prudence, born November 10, 1896; David Llwellyn, born August 9th, 1898; Robert Terddyn born July 6th, 1900; Hannah

Juanita, born August 21st, 1902; Cedy Cwen born January 14, 1904; Florence Annette born January 9, 1906: Olwyn Geneva born April 11, 1908; William Reed Washington born January 19, 1910; Laura Delano, born June 19, 1912; Baby boy born May 9, 1914; and Della Rae, born July 28th, 1916: She reared eight of them to maturity. Hannah Juanita died January 3, 1903 at Logan, Utah Cedy Gwen died January 1; 1905 at Logan, Utah and Baby Boy died the day he was born, on May 9th, 1914 at Ogden, Utah. The first seven were born in Logan, Utah, the next two in Washington D.C. and the last two in Ogden. Utah. All of the eight living children reared to maturity are married to members of the Church and all of them in the Temple except one, and she and her husband are desirous of having that ordinance performed as soon as possible. To mother eleven well developed children, and one prematurely, rearing eight of them to maturity is no small task. It has been her joy. We have 23 grandchildren: one of whom is married. All of them are normally developed. physically and mentally. Oh what a blessing - what an accomplishment. She will never suffer reproach nor sorrow for not having kept the first great commandment to "Multiply and replenish the earth." It is a serious sin to deliberately prevent the coming of children into the world and to selfishly avoid the responsibilities of rearing a family.

PRESIDENT OF RELIEF SOCIETY

After her marriage she was too busy caring for her family to do much else than that and she was not able, therefore to do church work as she had previously done. However, when her children were quite well grown and had begun to leave the home to make homes of their own, she was called and set apart on October 17, 1925 by Samuel L. Stephens as Second Councilor to Sister Annie L. Patterson, President of the Ogden First Ward Relief Society.

About a year later Sister Patterson resigned and was released and she (Trephena) was set apart on October 19, 1926 by Bishop Horace E. Carner as President of the Ward Relief Society to fill the vacancy. She chose Sisters Estella Ballinger as First and Lida Van Limburg as second councilors, with sisters Ethel Holbrook as Secretary. That service required much of her

And the American

time as the First Ward was one of the largest Wards in Ogden; there being over 500 families and over 2000 people in the Ward and there were many naedy and poor people living there. The great depression coming on in 1929 added very much to the duties and difficulties of her calling as President. The Ward is located in the South West corner of the city. The leadership in such an organization in such a Ward was no small matter. Besides lots of time and labor, it required much patience, good judgment and tact to properly perform the duties of that office and calling.

She and her councilors were very successful in their mission and gained the love, good will and respect of the good people of the Ward and when they were released on February 5, 1935 it was amidst the tears and regrets of the people. The people did not want them to be released. However, they had served long and well and were entitled to an honorable release and a change of work.

Shortly after her release she was chosen as a relief society teacher and has since made faithful visits every month in company with others in the performance of that duty. She is now a member of the First Ward Choir. Out of all this church service she has made a splendid development -- she has progressed very much. It has been time and effort well spent. That is one of the remarkable things about the Gospel and its requirements. It affords opportunities or makes possible the means for service on the part of every soul, which promotes growth and development, spiritually, intellectually, morally and physically. It makes real men and women. Ripe in experience, rich in the knowledge of the Gospel, full of faith in God, tempered in charity and mercy toward their fellow human beings -- able to give reasons for the steadfast hope that is in them, obedient, constant in the right, consistant in their lives, humble, happy, and just different to many people in this wide world of mortality.

FAMILY ORGANIZATIONS

She is a very willing member of three family organizations viz: the David D. Davis Family Association, the David Roberts Family Association and the Hugh Roberts Family Association, and

has an interest in those families. She was a member of the Roberts Surname Association and the Davis Surname Association, so long as they were functioning. Upon the advise of the church authorities surname associations were discontinued, and line organizations are stressed instead. These organizations have done a very great deal of good.

WIFE AND MOTHER

She has been a faithful, patient and loving wife, a rather indulgent mother and has spent her life in sacrifice and devotion to duty as a wife and mother and as a member of the Church. She has had much joy and satisfaction in that service for those whom and for that which she loved. She has encouraged and assisted her husband in his Priesthood callings and work, realizing that this course meant the most to her in time and in eternity. She has encouraged her children in the performance of every Church duty and has assisted them in it. I believe that, largely, as a result of that faithful service, every son and daughter has an abiding faith in the Gospel of Jesus Christ. And it is remarkable the manifest love all of those children bear toward their mother. Very much of the successes of the members of the family are attributable to the love, devotion, tact, advice, unselfish sacrifices, and loyalty of mother. She has done some Temple work in endowments and sealings, and many there are who will give her a hearty welcome beyond mortality and do her honor throughout eternity for the work she has done and sacrifices she has made for those who have passed on without the privileges she enjoys. The home is now and has been for 25 years past at 260 - 32nd Street, Ogden, Utah,

(The foregoing was written in April, 1939 and was read to her;)

A PATRIARCH AL BLESSING

"Logan City, Cache County, Utah, July 28, 1884. A Blessing given by Wm. J. Smith, Patriarch, upon the head of Tryphena Davis daughter of David D. Davis and Cedy Davis, born 23rd of April, 1874, in Delano, Schuylkill County, Pennsylvania, Recorded in Book E, page 544.

"Dear Sister Tryphena, I place my hands upon thy head in the name of Jesus of Nazereth and by the authority of the holy priest-hood, I pronounce and I seal a patriarchal and a father's blessing upon thy head and I bless you with the blessings of the Daughters of Abraham, Isaac and Jacob with all partaining to the New and Everlasting Covenant and thy posterity shall be numerous, blessed of the Lord and mighty in the priesthood. And thy years shall be many upon the earth and you shall see good days in the land of the living and thou shall have peace in thy habitation and be a partaker of all the blessings of thy husband, for the Lord will give unto thee a suitable companion and thou shall have a storehouse filled with plenty and the blessings of the fruit and of the vine. Thou shall assist in the redemption of thy honorable dead, have the ministering of angels, have dreams and visions and the holy comforter to be thy constant companion.

"I seal thee up against the powers of Darkness and the destroyer that plagues and pestilence may have no power over thee. For thou art of the seed of Israel of the blood of Joseph of the lineage of Ephriam, a lawful heir, an elect Lady.

"I seal these blessings and I seal thee up to eternal life to a holy resurrection in the name of Jesus Christ, Amen.

"Scribe, Wm. J. Smith."

IT'S FULFILLMENT

That blessing was given to her when she was but 10 years of age and it has had a very remarkable fulfillment in the accomplishments of her life. It is a wonderful testimony of the efficacy and worth of such a blessing for with it and because of it there has been a power manifest that has lead her, and that has directed her very successful course in life. It was given of God through his servant and was a very remarkable prophesy of her life's work. She lived so that she might receive those blessings and they were realized in her life.

She has been blessed with "the blessings of the Daughters of Abraham, Isaac and Jacob with all pertaining to the New and Everlasting Covenant" for she placed herself in a position to receive and entered into the patriarchal order of family being sealed to her parents and sealed to her husband for eternity and being a partaker of every blessing of the Gospel "faithful" to the end — a daughter

of the "rather of the restmine". Low posterity is numerous" having mothered eleven children into mortality and she now has 23 grandchildren. Her sons, sons-in-law and her grandsons, who are of age, all hold the priesthood and some of them magnify it and are "mighty" in it and all of them are blessed of the Lord". She lived to be 65 years of age and over and that is nearly double the average age of mankind, so her "years were many upon the earth" not so many, however, as we had hoped. She saw many "good days in the land of the living" throughout her whole life and for the most part greatly enjoyed her life. She had "peace" in her "habitation" far above that of the average family home so that this part of her blessing was fully realized. Insofar as the "suitable husband" that the Lord would give her is concerned, he has cooperated with her and assisted her in numerous ways to carry into fulfillment . all of the remarkable provisions of this very wonderful blessing. She has been "a partaker of all of the blessings of her husband" both temporally and spiritually, and has encouraged and assisted him in the accomplishment of some things of mighty importance and of farreaching effects in all of which she shares equally with him the "blessings" which come from the doing of those things. She had a "storehouse filled with plenty and the blessings of the fruit and of the vine" during her lifetime -- comfortable homes and good clothing -- good beds -- a basement full of fruits, flour and vegetables -- the necessities of life. She did considerable work in assisting in the redemption of "her honorable dead" for she assisted in securing and preparing records of the dead and did quite a lot of Temple work. She has had temple clothing of her own with which to do Temple work for many years and had prepared to do more Temple work. As to her having the "ministering of Angels" and "visions" I could not say. She could have had such without her telling me of them. As to "dreams" she had some that were instructive and that gave her comfort. She did have the "Holy Comforter" as her "constant companion". She was free from the "powers of darkness" and evil for that was a constant family prayer in the home, and she was not afflicted with any of the "plagues and pestilence" of these days. She is a "lawful heir" because she was of the "blood of Joseph of the liniage of Ephraim". She was chosen and set apart as the President of the Ogden First Ward Relief Society to preside over her sisters, and that constitutes her an "Elect Lady" which is an exaulted title. (See Doc. Cov. Commentary Sec. 25-3). It is a most remarkable blessing with a wonderful fulfillment.



LAST ILLNESS AND DEATH

In the month of May, 1939 her health became effected and she began to loose weight and the surface of the body to turn yellow. By the middle of June, this condition was so noticable as to require the family Doctor's examination. He, Dr. Henry Nelson, prouncued it Yellow Jaundice. He treated her constantly, but to no avail and she continued to grow more yellow in color and to loose apetite and more weight and to become weaker until August 16th when she was operated on at the Dee Hospital at Ogden, by Dr. Nelson assisted by Dr. Dumke. They found the bile duct closed, the gall bladder much enlarged and filled with congealed bile in a paste like condition also two gall stones about one inch in diameter each and thirty six smaller ones. The operation was a success and she was progressing very nicely until Sunday afternoon, August 20th when a change came on. She grew steadily weaker until Thursday. August 24th. when, at 5 P.M. her pulse became irregular and she began to grow weaker more rapidly and at 7 P.T. her noble spirit passed from her tired emaciated body and her mortal life was ended. Oh the shock -- the disappointment and the keen sorrow of her loved ones was indescribable. She and I vers alone in the home together, and we were so happy in each others company, after nearly 46 years of successful joyous companionship together. We did so desire and we expected to be able to continue that association for some years. We so keped, but her unexpected death blasted those hopes. She had made preparation to attend the Temple services every week with me at the Salt Lake Temple and we had other plans to work together and now it was all at an end. I cannot express the disappointment and keen sorrow that her death brings to me. It is more than I can endure except God in Mercy will comfort and sustain me. She was loved and respected by all who knew her.

FUNERAL

The family and friends were notified of her death and the funeral services were held in the Ogden First Ward Meeting House on Sunday August 27th at 1 P.M. Hundreds came to the home to view the remains on Saturday afternoon and Sunday morning until 12-30 P.M. There were 75 large and beautiful floral offerings which came from relatives and friends. The meeting house was packed to over-flowing.

Many relatives came from far and near. All of our children were present except Merddyn who is in Indiana and did not receive word in time. The day of the funeral was most beautiful and pleasant. The burial was in the family burial lot in the Logan cemetary by the side of our three little children gone before. The real home that was, is no longer home, only just a house. She, who made it a home in the truest sense, is gone and it is an empty shell and oh, so lonely. Life is not the same since she is gone. There is some consolation, however, in the thought that I know that she is happy with our families over there, that she has escaped the terrible things just ahead of us, that will come and try mens souls to the uttermost, and the hope and assurance I have that I will meet her again and be with her in a joyous companionship never again to part.

FUNERAL SERVICE OF

TRYPHENA DAVIS ROBERTS

August 24, 1939 at 1 P.M. in the Ogden First Ward Meeting House.

A PRELUDE

"Abide with me, arranged by Fred E. Ryder was beautifully rendered as an organ-piano duet by Sister Nellie Purrington at the piano and Sister Pearl Van Dyke at the organ while the funeral procession was entering the meeting house and being seated. The entire center of the building was occupied by relatives.

Bishop Raymond S. Wright called the meeting to order and said:

"We have met here this afternoon, Brothers and Sisters, to pay a final tribute of respect to the life of Sister Tryphena Roberts. I am sure the large attendance and the floral offerings bespeak the esteem and fine regard in which she is held by the many friends who are associated here today, and I am sure there are many others who would like to be here. The funeral services will be carried out in accordance with the wishes and desires of the members of the family. The prelude was played by Sisters Purrington and Van Dyke, and the first number will be a song by the Relief Society Chorus with which Sister Roberts was associated and sang for so

Sandard A.O. V.

long. The invocation will be offered by Elder Eli B. Rogers,

Prayer by Eli B. Rogers, a Salt Lake Temple Work Supervisor was as follows:

"Our Father Who art in Heaven, in the name of thy Beloved Son, Jesus Christ, we thy sons and daughters have assembled ourselves together this afternoon to pay our last respects to one of our departed sisters. We are thankful unto thee, our Father, for having known this. thy handmaiden: we are thankful to know and realize that she has served thee well, and to know that she has rendered service whereever she has been called upon to do it; and we know that her blessings and heavenly exaltation are assured. We also know, our Heavenly Father, that Brother Roberts has served thee well. He has labored with his might, and has given his time and opportunity for the advancement of thy cause upon the earth, and for this reason, Father, we beseech thee to pour out thy blessings on him and his family, that they may realize and know that she has done all things well, and may they have strength and faith to bear their testimonies as to the divinity of this work. We know, our Heavenly Father, that thou hears and answers the prayers of thy faithful servents, and we know thou wilt answer the prayers of Brother Roberts and his family. We do ask that thou wilt pour out thy blessings upon them, that they may know that all is well with their mother and wife. We ask thee to bless those who take part upon the program this afternoon - may thy spirit be with them, and may we as thy children put ourselves in tune with thy spirit, that we may be able to receive the words given unto us and live in accordance with the same, and glorify thy name upon the earth, We pray for every blessing thou seest we stand in need of, and we do it by virtue of the Holy Priesthood which we hold, and in the name of thy son. Jesus Christ. Amen.

Following the prayer, the Relief Society chorus, former associates of sister Roberts, sang, in a very touching and impressive manner the old hymn "Farewell all earthly honors", They were from the 1st and 22nd Wards and their names are as follows: Stella Ballinger, Ethel Holbrook, Lyda Limburg, Gonda DeBoer, Ora Brown, Erma Van - Den Akker, Florence Wright and Nellie Purrington. Varnette Harrop accompanist on the organ.

Bishop Raymond S. Wright said:

"Our first speaker will be Sister Catherine Wright who worked with Sister Roberts in the Relief Society. She will be followed by Bishop William Evans of Logan.

Sister Catherine Wright, a neighbor, spoke in the following manner:

"My brothers and sisters and dear friends, I truly feel honored in being asked to say a few words on this occasion. My first acquaintance with Sister Roberts was when she was put in President of the First Ward Relief Society." Why, she was so humble, so meek and mild, and unassuming! She said, "I can't do that — I just can't". But she did do it, and how well she did it. She grew, I don't know of anyone who grew, who developed, like Sister Roberts. She went about doing good, she magnified her calling to the fullest extent.

"I am reminded of a story I have told many times, but it fits this occasion. There were two young men riding horseback along the highway. They had been riding all day long, and they were tired and weary. One said to the other, "I am so tired and weary; I wish we could get something to eat, but I have no money". The other said, "I have a crooked sixpence in my pocket". They came to an inn, and were met by the landlady end landlord, who gave them a gracious welcome and invited them in, put their horses up for the night, and prepared a wonderful meal. The young men were quite concerned because they hadn't the money to pay for it. They noticed the landlady came to the door with a worried expression on her face. They interpreted her looks as wondering whether she was going to get the pay for the meal.

"Finally one of the young men beckoned her to come to him, and asked, "Why so sad tonight? Your heal was excellent". "Yes"; she said, "but my little girl is ill, very ill, like unto death, upstairs. You are a doctor; will you come up and see if you can do anything for her?" "No, I am not a doctor, but I will come up to see what I can do". He went into a dark room — not a bit of air — and saw the little girl on the bed, tossing her head to and fro. He opened the window to let the fresh air in, and saw a glass of dark medicine on the table. He threw it out of the window, sat down a nd rubbed her forehead and wrists. He took out the crocked sixpence and put it in her hand. "You

hold this tonight. The little girl smiled and finally went to sleep with it in her hand.

"In the morning the landlady prepared a wonderful breakfast for them. One of the two men came up to the counter to pay them. "You don't owe us anything. You made our little girl well, she is all right, but we have one favor to ask of you". The little girl said, "May I keep the crooked sixpence?" The young man said, "You may keep it, don't ever part with it", and the two young men went on their way.

"Years went by - one young man became a famous judge, the other a lawyer, but they did not live in the same town. It seemed there had been quite a bit of excitement in the town where the lawyer lived, of a young woman going about healing by faith. The medical fraternity was quite incensed about it, and said she was practicing witchcraft and they would have her arrested. The lawyer had the case, and the judge came from the other town to listen to it.

"The judge said, "My good lady, how do you heal? That do you do?" "I heal by faith". "What else do you need?" "I go around, giving service and healing by faith. I don't take any money for my services. I give them freely." "Is that all you do?" She said, "Well, I have a little package that I sometimes in extreme cases let them hold for a while in their hands", for of course she had told him how she had rubbed their foreheads and arms and sometimes gave them the little package to hold. "Let me see what it is". "Oh, I don't want to part with it — I couldn't part with it", "I will give it back to you". They opened the crumpled, torn package — it was the crooked sixpence.

"The judge looked at the lawyer — the lawyer looked at the judge. "I know this". The case was acquitted; no cause for action.

"I liken this story unto Sister Roberts. She went about doing good, giving service, and was blessed by being set apart by the Priesthood of God to do this work in the advancement of His cause, and how well she did it! There was never a task too hard, never a task too many for her. I feel that in Sister Roberts' life she has done her work well, has magnified her calling,

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"She has a lovely family, grown up, and while I am not intimately acquainted with all of them, I love and respect them. I would like to say to the family,

"There are memories sweet,
Memories Sad,
Memories Tender
Memories Glad —
All stowed away for a distant day,
When shadows lengthen them
Along life's way.

"May the Lord'bless this family and the memory they have of this wonderful mother. I know Brother Roberts and his family will take solace and comfort in the knowledge that they will meet her again.

"May the Lord bless us all, I ask in the name of Jesus Christ, Amen.

Bishop William Evans of Logan said:

"My dear Brothers and Sisters and Friends, I did not come down purposely to talk; I would have come without invitation to the funeral of Sister Roberts. I am grateful for the friendship I have for her, and she had for me, for the help Brother and Sister Roberts gave me while I was their Bishop. As long as they lived in Logan they were outstanding characters in the ward, and never were asked to do a thing but what they were very willing to do it. They were capable and qualified and of great assistance, and were outstanding in our ward.

"My sympathy goes out to Brother Roberts today, just because I passed through the same experience six years ago. Up until
that time funerals were about the same thing to me. I sympathized
with them surely, as we all do, but I couldn't have the same attitude
toward death as I did when I lost my companion. While Sister
Roberts has passed on, I am quite sure of this, that her spirit has
gone and is preparing for the coming of her companion and her
children. She was with them through all of her life. She was of

a religious nature, spiritually minded, always a smile on her face, a good word for all, and what I say of her I say of Brother Roberts. She was a typical Latter Day Saint mother, a mother of eleven children, eight of whom are alive, three passed away when they were young. She taught them the correct principles, set before them the proper examples. She gave them good advice, she was loving and kind to them, and what more could a mother be?

"The children should certainly appreciate the heritage that has come down to them from their mother and father. She was one of the choice spirits of the Lord, and I believe he reserved some of his choice spirits until the fullness of the Gospel was here, and so I firmly believe that she was one of the choice spirits. Today I rejoice in one way because of the life she has lived, the help she has given to others, and the work she has done for the benefit of the other members of the Church through the life that she has lived.

"Brother and Sister Roberts were members of our choir and sang in it for some time. Brother Roberts was president of our Young Men's Mutual when very young and had returned from a mission. He filled other positions in the ward to his credit, and when they left the ward, we lost some of the best help we ever had. So I am proud today to have the honor of saying a few words.

"Sister Roberts' family forsook their relatives and friends and associates for the Gospel's sake and came out here in pioneer days. I have known them from their childhood up, keeping in close touch with them. I appreciate the family. I don't know them all — I know some of the older ones, and so it is I have a close feeling with Brother and Sister Roberts.

"In 1914 when I was back on a mission I went to the old home of Brother and Sister Davis, the mother and father of Sister Roberts. The family that lived there showed me the different rooms of the house. Out in front of the house was a stone wall, and that is where they used to hold their cottage meetings and singing practice. Brother and Sister Davis used to hold their singing practice once or twice a week out on that rock wall when the other Saints would come there. I had the pleasure of visiting the half-brother of Sister Roberts. He was not a member of the Church, but a splendid character, a man who was thought a lot of in the community. I associated and lived very closely with

then and was able to bring back home a message from the friends they left.

"So it is, by Brothers and Sisters, that then death comes, and most of us fear death, some of us dread it, death doesn't rob us of anything. It is true it takes away the companionship, but that is all, and that is only temporary. It won't be long before those who are on this side will be on the other side. It is a stepping stone from one place to another. This life is only the primary school of eternity, and if my lessons are done well, I will be promoted to a higher school, for so it is my Brothers and Sisters, it is progression from this life to a greater life. We shouldn't feel sorrow for the death of Sister Roberts, but only for the companionship which we lose. She was a splendid companion, and she had a kind word and a smile whereever you met her.

"Not what did she gain"
But what did she give.
Not what did she say
But how did she live.
These are the virtues
That measure the worth
Of a man or a woman
Regardless of birth.

"Not what was her station, But had she a heart? And how did she play Her God.given part? Not what the articles In the newspapers say, But how many were sorry When she passed away?

"If the children of Brother and Sister Roberts will follow in their footsteps, do what they saw their father and mother do, try to carry out the instructions that they gave them, making the same place in the spirit world that their father and mother will, I for one will be satisfied. My blessing for them is that they may always be mindful of their mother and father, what they have done for them, what they have left them, and if

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they will do this, everything will go well with them.

"I pray the blessings of the Lord will be with the femily and with Brother Roberts to console and comfort them. Comfort can only come from the spirit of the Lord, and I am sure Brother Roberts knows about those things, and what is the source to go to get comfort.

"These blessings with others which will be for the good of the family, and our good, I ask in the name of Jesus Christ, Amen.

The majestic solo entitled "Open the Gatesof the Temple" was very soulfully and beautifully rendered by Sister Gladys Simpson accompanied by Sister Mellie Furrington.

President Nathan A. Tanner, a friend, spoke as follows:

"I have been impressed by the appropriateness of the music rendered, and that which has already been said. "There is sweet rest in heaven", and I am just wondering if Sister Roberts is really enjoying that sweet rest which has been sung about. I am just wondering if the thousands that Brother Roberts has done work for in the temple haven't been busy interviewing her. I wouldn't be surprised if just as soon as it became known that the wife of one who had done so much temple work was with them they would seek an interview with her and keep her busy. There is no doubt in the world but that she is happy, and that is happiness to be regarded in that light and to meet those who have gone on before.

"She was a fine mother, a fine wife, and she was a fine woman to mind her own business. I have just been wondering how far the Judge would have gone if it hadn't been for Sister Roberts. I remember back in the early days, a good many years ago, when they used to talk about "good roads Roberts". He was zealous in in getting appropriations and getting the work started for good roads. That was one of the things he was noted for.

"He is the man who instigated and was the inspiration of the Junior Temple Lork of the church. That is a big thing, a marvelous thing, and something that didn't come from any of us. This Junior book that the young people of the church are compiling of their

ancestors was inspired by the Hugh Roberts Book, compiled by the Judge. He has done a lot of fine things but he wouldn't have gotten to first base if it hadn't been for Sister Roberts or if she felt he was devoting too much time for this work or had wanted him home more.

"Bishop Ensign said a good many times in our Bishop's meetings in instructing the young people, that a young couple came to him to get married. The young man had been faithful and attended all the activities of the ward, but after they had been married a while the wife objected to his devoting so much time to his church duties and said, "I am going to have you home more with me—I am not going to have you doing everything in the ward." Finally he began neglecting most of his duties going uptown, and occasionally going into the saloons. He started drinking and a few years later the wife would have been more than willing to sacrifice everything to have her husband attending to his church duties again.

"Brother Roberts did not have this to contend with. He had a wife who loved him, who bore him a good family. She was loved by her eleven children and that is about ten times more than a woman who only has one. That is the type of woman who is loved of the Lord, a woman who did her full duty in fulfilling the first great commandment, a woman who loved and respected her husband and encouraged him to attend to his church duties.

Whe who know the Judge know he was a very zealous man and sometimes we thought he was just a little too zealous, but how much better it was for him to be over-zealous than under-zealous. The Judge has been one of the zealous members of the church, one of the faithful members of the church, a man who had a fine understanding of the Scriptures. Had he had a wife who complained about the time he spent reading and studying and going to the temple instead of going out and piling up riches on riches he wouldn't have gotten anywhere. But the Judge hunted for the kind of riches he wanted. He wanted to lay up riches in heaven, and that is where he has them. He has done temple work for thousands upon thousands, and when he passes on to the other side they will be there to meet him. Sister Roberts shares in those honors—she was an equal partner with him. He couldn't have gone anywhere without her encouragement, and the fine help he received from her. It was all right with her as long

as she knew he was doing something for the salvation of the living and dead. She was a choice woman—a woman to be loved and remembered by her children and grand children as long as they live.

"God bless the family, God bless the Judge, God bless those who have come to honor them, I humbly pray in the name of Jesus Christ, Amen.

President Horace E. Garner, a neighbor, said:

"Ty Brothers and Sisters and Triends: We meet here this afternoon to congratulate this family and Brother Roberts on being so highly favored of our Tather in Heaven. It has been my good fortune and pleasure to have been the Bishop of Sister Roberts for a number of years and to have had the opportunity to get very well acquainted with her and with this family. It is a real joy and pleasure to meet people who are genuine and loyal and true, and among the mothers in Israel, there will be none greater than Sister Roberts.

"President Moung, I think, tells us that our chief business here in mortality is to gain control over our bodies, over our tempers, our appetites and our passions, and I don't know of a woman who succeeded more wonderfully than Sister Roberts has done in this respect — calm, considerate, kind, thoughtful, and generous, willing to serve, willing to help.

"I will never forget when I went to Sister Roberts to ask her to become the president of the Relief Society of this ward. It was my business to select quite a number of officers during my years of service as a Bishop, but I don't recall anyone I ever went to ask to take a responsibility who manifested such childlike hamility and timidity as Sister Roberts did. She cried and she plead, "Bishop, don't ask me to do that. I can't do it. I will do anything in the ward you ask me to in the way of work, I will do anything you ask, but please don't ask me to be president of that organization. I can't do it". I said, "You just think it over, Sister Roberts, select your counselors, and I will be back to see you in a night or two". She cried and plead, "Don't ask me to do it, I can't do it". I remember Prudence came up to the house, and said, "Please don't ask lother — it is going to kill her, she can't do it".

Well, I knew she could. I had inspiration enough to know that Sister Roberts was the woman for that position and nobody ever filled the position of Relief Society President with greater credit and honor than did Sister Roberts. You could confide in that woman — she could go into the homes of people, administer to their wants and desires, and the information she got was locked in her heart, it was not broadcast, and because of that, the people loved her, and we love her.

"When called to the throne of your Lord, And judged from the books of today, What prize shall then be your revard, And for what did you labor and pray? Is there in the hope of your heart, A hope for the future most dear — When called from this life to depart And dwell in a holier sphere,

"That was a part of Sister Robert's life. She had no more doubt of the reality of life hereafter than she did of the reality of life here. She would have loved to stay here and render service to her husband and children, but she was not afraid to die, and has gone to her reward. Great will be her reward, and eternal shall be her glory!

"The multitude she assisted and labored for with Brother Roberts, vill velcome her on the other side with open arms and she will be looked upon as a Saviour and Queen in our Father's kingdom, which she is - one of the queens of the earth. She has left a posterity that will add glory and honor to that name which she has given them, and these children, as has been remarked. will live to honor and glorify that mother and that father because of the unselfish, loyal, faithful service they have rendered in building up the Kingdom of God by rendering service to their fellow men. Let me remark here in passing that the only way we render service to our Father in Heaven, is by rendering it to our fellowmen. "Inasmuch as we have done it unto the least of these. my brethren, ye have done it unto me". From that standard Sister Robert's life is full of riches that she will enjoy throughout the countless ages of eternity. I am sure that this family will have the fortitude, courage, faith, to rejoice through their tears in the absence of their mother in the thought that she has gone

to such a glorious reward and to enjoy that rest in heaven that has been sung about today. There are many of her friends over there -Sister Ensign, Sister Patterson, Sister McGregor, my wife -- scores of others whom she labored with here in the Relief Society. They will all be glad to see her and there will be a glorious reunion over Sunday School, Mutual Improvement Association in which these chilthere.

"May the blessings of God rest upon Brother Roberts, may he be given the courage and fortitude to withstand the sorrow that is his to come. Bishop Evans remarked that he sympathized for years with people in trouble, but he did not really understand what death meant until it came into his heart, his life, and I can say the same. A little less than a year ago this good woman was comforting. helping me with my problem, rendering a service to my wife -- now she has gone to meet her.

"God bless you, Brother Roberts, and your children. May you have the spirit of the Gospel ever abiding in your hearts, and may you have the strength to always follow the ideals and standards set by this noble woman. I pray, in the name of Jesus, Amen.

Bishop Raymond S. Wright concluded as follows:

"I could say Amen to everything that has been said today regarding the fine life and character of Sister Roberts. I have been sitting here thinking of the first time I met her. I moved into this Ward after having left it for some time, and was participating in a drama that was being put on here in the ward. Sister Florence. a daughter, was also in it. and after the show we were asked to her house to partake of refreshments, and I want to tell you I felt the spirit of a good, old-fashioned home and a mother that we sing about and we read about. That occasion made an impression on me that has lasted. I have known these children, each and music that has been rendered. We ask thee, our Heavenly Father, every one of them, have worked with them in the ward, with "Loo" in the Scouts - I first met him at a Scout party in the second ward a number of years ago. The finest type of manhood and womanhood is exemplified in this family. I appreciate their friendship. I appreciate the association that I have had with them. I count Brother and Sister Roberts as two of my dearest friends. And Brother Roberts, whenever there is something about the scriptures that puzzles me. I can always feel free to consult him and

I obtain an inspiration and answer to problems that confront me.

"I appreciate their friendship, and on behalf of the Ward, the Relief Society officers and teachers, the teachers of the dren have worked. I express our heartfelt sympathy in the passing of Sister Roberts and our appreciation for your friendship. You know, a friend, a true friend, I believe, is one of our greatest assets here in life, and I believe that Brother and Sister Roberts and these children are our true friends. This yast congregation. every seat filled, is a testimony of the high regard and esteem in which Brother and Sister Roberts are held by this community and in any community in which they have lived.

"I pray that God will bless and comfort Brother Roberts and these children, that they may follow the counsel and teachines of their mother, and I am sure that as they journey through life they will feel her influence to guide them along life's pathway. May God bless us all, may we all be comforted in our hour of trial. and may He help us to live in accordance with his laws and commandments, I ask, in the name of Jesus Christ, Amen,

One of Sister Roberts favorite songs entitled "Where Jesus Lives" was now rendered in a very impressive manner by her associates. the Relief Society Chorus.

Bishop Evan W. Morgan of Liberty, Idaho, a cousin, offered the benidiction as follows:

"Our Father in Heaven, in humility and thanksgiving we approach thee at the close of these services, and thank thee for the splendid things that have been said here, for the beautiful that thou will consecrate these things unto us for our good. that we may be built up and given greater strength to serve thee and keep thy commandments. We ask thee to dismiss us with thy blessings. Bless Brother Roberts and his family with all the blessings that thou seest they need. Help us at all times that we may follow the example of our beloved sister who has passed beyond, and meet her again in thy kingdom. We ask thy blessings on the journey to Logan to the cemetery. that no harm or accident may be fall us. that we

may lay away this, our sister, in peace and return, in safety.

"Forgive us of our sins and imperfections, help us to do' thy will in all things, this we ask in the name of Jusus Christ, Amen.

The musical postlude, as the funeral procession passed out of the Meeting House was entitled "Largo," from "The New World Symphoney- Dvorak was touchingly rendered in a duet -- on the organ by Sister Pearl Van Dyke and the piano by Sister Nellie Purrington.

AT THE CEMETERY

The funeral procession consisting of 28 loaded autos left the Meeting House about 2:40 P.M. for the Logan cemetery via Collinston - Beaver Dam arriving in Logan at 4:30 P.M. Six car loads of flowers had already preceded the procession and the flowers were beautifully placed around the grave. A large company of old time Logan friends were there to meet us, and a short service was held at the grave side, conducted by Bishop Raymond S. Wright.

Brother and Sister Salisbury of Logan rendered a duet. Bishop Richard Roskelley of Smithfield, Utah, a cousin, made some appropriate and feeling remarks.

Patriarch William R. Morgan of Liberty, Idaho, a cousin, dedicated the grave very impressively. The meeting dismissed — the remains were lowered into its last resting place and the sod covered over it. The casket was opened for friends to review the remains.

THE RETURN HOME

In deepest sorrow we departed going to Aunt Mary Sorenson's where a splendid dinner was awaiting us, prepared by Aunt Mary's family. Partaking of it, we returned to Ogden to the empty house we had so long called home and it was dark. We were left to our meditations and our sorrows. All of the family were there now but mother, Llewellyn and his family, Merddyn and his family and Delano's husband Ralph F. Krey and some of the grandchildren.

CONCLUSION

The next few days were busy ones dividing most of mother's personal belongings and valuables among her daughters and the family for keep sakes, in remembrance of her and in adjusting things to the new conditions and in settling up matters. The children manifested deep solicitude and love for me in my trying position of being left alone. One by one they reluctantly departed for their homes and I am alone in the place where we as a family lived so many years happily together. May God, our Father reunite us ere long in the joy and happiness in the family circle with not a missing one and never more to part.

GEORGE A.AND T. PRUDENCE R. CROFT

GEORGE A. CROFT

By Marjorie Croft

George Albert Croft, Jr. son of George Albert and Mary Isabelle Russell Croft was born May 13, 1892 at Ogden. Utah. George Albert Croft Sr. is the son of John and Amelia Mitchell Croft, of Morgan County, Utah. They were residents of Morgan, Morgan County, Utah and came to Utah as pioneers with ox teams with the company of Captain James D. Ross in the year 1860.

Mary Isabelle Russell is the daughter of George W. and Susan Esther Russell, and resided at Ogden, Utah. They came to Utah in the year 1860 in the company of James D. Ross and were natives of Canada and England.

George Albert Croft, Sr. was born January 8, 1865 at Peterson, Morgan County, Utah. Mary Isabelle Russell was born June 3, 1863 Salt Lake, Utah. They married January 28th, 1891 at the Logan Temple.

John Croft was born July 16, 1836 in Yorkshire England. In 1857 John first came to Utah, but returned to Nauvoo, Illinois to 124

help immegrants to Utah. He returned in 1860 with his wife, whom he met in Nauvoo, Illinois. Amelia Mitchell was born May 3, 1840 in Manchester, England.

George W. Russell was born Desember 30, 1830 in Toronto, Canada, Susan Esther Russell was born April 9, 1839 Ct. Canfield, Essex, England.

BAPTISM AND PRIESTHOOD

George Albert Croft, Jr. was baptized July 1, 1900 by George Polter and was confirmed the same day by Heber H. Thomas in the 9th Ward at Ogden, Utah.

He was ordained a teacher November 8, 1909 in the 9th Ward Ogden, Utah by D. F. Steel. He was ordained a priest by Bishop Wilford O. Ridges on January 30, 1911 in the 9th Ward Meeting House. He was ordained an elder on January 11, 1919 by Bishop Wilford O. Ridges.

SCHOOLING

He began his education early in his boyhood at Ogden, Utah, beginning at the Quincy School then the Washington School and completing the 8th grade at the Lewis School. Following this he graduated from a five years course in Machanic Arts at the Weber College at Ogden, Utah. Later he continued his studies at the University of Utah, but had to discontinue his studies there because he became afflicted with rhumatizm which lasted for several months. After he recovered he continued his course at the Agricultural College at Logan, Utah. In three years he graduated with the degree of, Batchelor of Science, after which time he was engaged as a teacher at the College at Logan.

He was next engaged as a teacher of Machanic Arts at the B.A.C. in Cedar City, Utah. He is a man well bred, well informed, being a lover of books and magazines, being a constant reader and student, especially on scientific subjects. He is an expert in making and handling machinery and electrical devices, and in machanical drawing. He continued in these services as teacher for two years at which time he left the college and entered the employ

of Maintanence in connection with the tourist business of the Company at Zion's Canyon, and Bryce Canyon, Utah and Grand Canyon, Arizona.

HIS YOUTH

During the vacation periods in the summer, through his youth, he worked on the old farm near Morgan, Morgan County, Utah. His vacation periods in later years were spent doing odd jobs such as cutting lawns for Ogden people who desired such services. He attended Sunday School regularly at the 9th Ward and was a teacher for some time. He was regular in his attendance at Priesthood Quorum meetings and in his attendance at Y.M.M.I.A. and he became Assistant Scout Master in troup 3 of the Ogden 9th ward. In the summer of 1914 he went with his scout troup on a tour through the Yellowstone National Park.

HIS MARRIAGE AND FAMILY LIFE

While he attended the College at Logan during the school year of 1918-19 he became acquainted with Tryphena Prudence Roberts, daughter of David R. and Tryphena Davis Roberts, and on January 14, 1919 they were married at Logan, Utah by William Evens, Bishop of Logan Third Ward. On April 9th, 1919 they went to the Salt Lake Temple and received their endowments and were sealed for time and all eternity as husband and wife.

They continued to live in Logan until George was employed to teach in Cedar City to which place they moved in September, 1919.

For a number of years they lived in rented homes until finally they built a beautiful home at 81 North 2nd West Street at Cedar City, Utah, where they now reside. They have a family of four children namely: Carmen, Marjorie, Carl Roberts and Mary Katherine. George loves his home and his family and takes a pride in its upkeep and improvements. He is a hard worker and has gained his past standing with the Railroad Company through his fine work and energy, and constant faithfull service. He is a good citizen and a good neighbor, minding his own business and he is temperet and clean in all habits in his life. He is

TRYPHENA PRUDENCE ROBERTS CROFT, (by D. R. Roberts), On Nov. 10.1896. Tryphena Prudence Roberts Croft was born at Logan. Utah. She is the daughter of David R. and Tryphena Davis Roberts and she came into the world at 5:30 on the morning of that day. She was blessed Jan. 3rd, 1897 by her father. Early in her youth she manifested somewhat of a pride in dress. She would place the dish towel or anything on her head and shoulders and she was ready to go to the neighbors visiting. She used to carry a little bucket to the neighbors and they would fill the bucket with milk and she would carry it home. All of this and much more of the like happened when she was about two to three years old.

She was baptized on Dec. 13, 1904 in the Logan Temple by William H. Seamons and confirmed the same day by Joseph E. Cowley. She entered school at the age of six, and continued in the Logan City public schools until the month of June, 1909, then she went to Washington D. C. with her parents and attended the public schools of Washington until the family returned home in August, 1912. The family moved to Ogden in 1915 and she attended the Weber Academy from which she graduated in June 1917, completing a course in Domestic Science and Art. She has shown much ability in cooking. dress making and millinery and the training has been of great assistance to her in her home life. With the beginning of the school year in 1918 she attended the Agricultural College at Logan, Utah and was employed as Asst. Librarian there. Thile in attendance at this college she met George A. Croft, a native of Ogden, Ut h who was then an instructor in the Mechanic Arts Dept. of the college. They fell in love, as usual with young people and on January 14,1919 they were married by Bishop I'm. Evans of the Logan 3rd Ward. On Apr. 9, 1919 they went to the Salt Lake Temple, receiving their emdowments and were sealed for time and eternity by Hyrum G. Smith. Her husband being employed as a teacher at the Branch Agricultural College, they moved to Cedar City, Utah in September 1919 where they have since, and are now residing.

During her life in Logan, when she became old enough she attended Primary, Sunday School and the Mutual Improvement Associstion and was active in church work. Then in Washington, she

attended church services at the home of Senator Reed Smoot on Connecticut Ave., and after returning to Utah she was active in Church organizations and work. After moving to Gedar City, she was a member of the Primary Association Board of Iron Stake.

The following children were born to the family at Cedar City: Carmen, born June 21,1920; Marjorie, born Jan 12,1922; Carl Roberts.born Nov. 11.1925; and Mary Katherine, born June 4.1936. The Family moved to Berkeley California on Jan. 1928, while her husband attended the University of California for Post Graduate work. They returned about June 1,1928 and George entered the employ of the Union Pacific Railroad Co, having charge of the pumping station & Roaring Springs, four thousand feet below the rim of the Grand Canyon of the Colorado river at Bright Angel Point Arizona, to which place the family moved. Here the family remained until September, 1928 when they returned to Cedar City and her husband again took up his post as teacher in Mechanic-Arts at the B. A. C.

During the summer seasons her husband was employed at varous capacaties by the Union Pacific Railroad Company at the Southern Utah and Northern Arizona Parks. In the month of May.1930 her husband severed his connections with the B. A. C. and entered the employ of the railroad company permanantly as Superintendent of Machinery and Utilities and of General Maintenance of all the parks, namely; Zions Canyon and Bryce Canyon. Utah and Grand Canyon, Arizona, where he is still employed. They are now located in a new brick home at 81 North 2nd West Street Cedar, Utah, and "Prudence" takes a great pride in the home. and its surroundings, with its lawns, flowers, trees and vegetable garden. The family is enjoying their new homev very much and are very happy in it.

CARMEN CROFT, (by D. R. Roberts), daughter of George A. and Tryphena Prudence Roberts Croft, was born June 21,1920 at Cedar City, Utah. She was blessed by her Grandfather. David R. Roberts, Aug. 1, 1920 at Ogden, Utah. As soon as she was old enough, she was sent to Primary and Sunday School and later to the Young Ladies Mutual Improvement Association, Then she arrived at the age of 6 years, she was sent to the Cedar City Public Schools and continued in school until she graduated. She then attended the Branch Agricultural College at Cedar City. Then she finished the Cedar City

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High School course in May, 1938 she won a scholarship of \$51.00 to the Branch Agricultural College at Cedar City for the next College year. In May, 1938 she also won two awards at the National Scholastic Art Exhibit held at Pittsburg, Pa., In Textile Art Work. She loves that kind of work and is gifted in it. During the summer vacation of 1938 she was employed by the Utah Parks Co. at the Cedar Breaks Lodge. She is Secretary of the Cedar City Third Ward Sunday School. She was operated on for appenticitis in the Cedar City hospital in March 1930 by Dr. McFarlane. The operation was successful. She was baptized Nov. 4,1928 by Keith McFarlane and was confirmed the same day by Walter K. Granger of Cedar City. During the summer vacation of 1939 she was employed by the Utah Parks Co. at Grand Canyon Arizona. She is a good studentand is a well balanced, sensible young lady.

MARJORIE CROFT, (by D. R. Roberts), was born at Cedar City Utah, on January 12, 1922. She is the daughter of George A. and Tryphena Prudence Roberts Croft. She was blesed May 7. 1922 at Cedar City. Utah by Herbert Haight. She lived in Cedar until the winter of 1926-27 when she moved with her family to Berkeley California, where her father attended school. They returned to Cedar City at the end of the year and in June, 1928 the family went to live at Roaring Springs, Grand Canyon Arizona, where her father was employed. They lived there that summer and in September 1928 they again moved to Cedar City, where she started school, attending the first grade. After finishing the grade school at Cedar City, she attended the Junior High School. She graduated from Junior High School in 1935. She then attended the High School which was combined with the Branch Agricultural College, because of lack of a high school building. She attended that High School at Cedar City until her senior year, when she went to live with her aunt Florence R. Rasmussen in Salt Lake City. She was baptized Nov. 2, 1930 at Cedar City by Homer Jones. She was confirmed the same day by David L. Sargent. She is a good student and is making good progress not only in her school work but in her understanding and appreciation of the faith of her fathers. All through her life she has attended Primary, Sunday School and M. I. A. at Cedar City, and is now attending the Sugar House Ward in Salt Lake City, where the is a student at the South High School. She is a fine

young lady.

CARL CROFT, (by D. R. Roberts), son of George Albert and Tryphena Prudence Roberts Croft, was born at Cedar City, Nov. 11. 1925 and was blessed by Samuel Fife Leigh, April 4, 1926 at Cedar City. Carl, the only boy, isquite a favorite in the family. As soon as he was old enough, he entered the Cedar City Public Schools where he now continues his studies and is progressing very satisfactorily. He is a pal of his father. He was regular in his attendance at Primary from which he graduated May 29, 1938. He also attended Mutual Improvement Association, and is a Boy Scout. He was ordained a Deacon Jan. 16, 1938 by Elder John H. Mendenhall in the 3rd Ward Meeting House at Cedar Ctty. He has some pets and takes quite a lively interest in things around the home. He is quite apt in the handling of tools and is interested in making things. During the early part of the year 1930 he met with a serious accident while at play with other boys. He was struck by a companion boy on the side of the head with a stick in which was a sharp nail which pierced his temple quite deeply, but he recovered within a few days, although it was very serious. He is developing physically, spiritually and mentally in a very fine way.

MARY KATHERINE CROFT, (by D. R. Roberts), born January 4, 1936 at Cedar City, was blessed Sept. 5, 1936 at the Cedar City Third Ward Meeting House by Bishop Walter K. Granger. She is a beautiful child, large for her age, and is developing splendidly in every way. She just plays and plays.

DAVID LLEWELLYN AND MARY E CRITTENDEN ROBERTS AND FAMILY

DAVID LLEVELLYN ROBERTS, (by Ruth Roberts), son of David R. and Tryphena Davis Roberts, was born August 9, 1898 in the home of his grandparents, Mr. and Mrs. David B. Davis at Logan, Utah. The old Davis family home was located on the corner of 3rd South & 5th West near the Logan City Park. He was blessed by his father Sept. 4, 1898 His early youth was spentin and around Logan. His earliest recollections are in his own family home at 4th North and 4th West at Logan

Because of the fact that his father was away much of the ime, the chores around the home such as milking the cows, feeding the pigs and chickens and caring for the garden was largely in his hands. He is given to bragging a great deal about his ability to shoulder responsibilities when he was very young.

In addition to his work around home he was hired by Mr. Lars Larsen, his neighbor, to do farm work. Each morning at six o'clock he gathered a large herd of cows around the neighborhood and drove them to a pasture west of town. Experiences while driving the cows included fishing, swimming, and horse racing. In addition to driving the cows he tromped hav and drove the derrick horses. Later on, his farm activities included operating his Grandfather's farm on shares with his uncle Thomas Roberts. From the things he has said of this experience there surely mut have been more play to it than work. From this home on 4th North and 4th West he started school at the Ellis School located on 3rd North in Logan. The beginners grade was first and this, of course, was followed by the regular school grades. Other schools attended at Logan were the Benson, the Woodruff, and the Lowell. Shortly after he was 8 years of age on September 11. 1906, his mother took him to the Logan Temple where he was baptized by Elder Jacob Miller. He was confirmed the same day by Elder Joseph M. Smith.

In 1909 he, with the entire family, went to Washington, D. C. to live. His father was a clerk in the Senate wing of the Capital and was attending law school. The family lived the first year in the Southeast quarter of the town and the second two years in the Northwest quarter, near the soldiers Home. It was necessary for Llewellyn and his brother Merddyn while in Washington, to defend themselves on several occasions. It seems that their typical Western customs were a source of amusement and ridicule to the boys of Washington. These differences usually led to fist fights. He believes that the honor of the West was upheld. He attended two schools while living in Washington- the Buchanan and the Monroe. When he left Washington, the sixth grade work had been completed. Washington D. C. was a never ending source of pleasure because of the limitless opportunities for sight seeing. The Mationis Capital undoubtedly made a great impression upon his mind. He

and his brother Merddyn sold newspapers on the streets of Washington, and they saved over \$20.00 each, which was used to pay their return fare to Utah. Here is where they began to learn how to handle and save money and to learn also something about the value of money and how to meet people and do business with them. This experience has been quite an advantage to them.

He returned to Logan with his family in 1912 and after living there a year, his family moved to Ogden. Although he had a little Scout experience in Washington, and Logan, it was in Ogden that he became officially connected with the Boy Scout movement. He registered as a Tenderfoot Scout in October 1913 and has been identified with it for most of the time since then to the present date; January 2, 1940. He subsequently served as Assistant Patrol Leader, Patrol Leader, Senior Patrol Leader, Assistant Scoutmaster, Scoutmaster, Troop Committee Chairman, District Commissioner. Council Commissioner, Field Executive and Scout Executive. All Scouting experience was in the Ogden Council. excepting the Field Executive Service, which was in the Salt Lake Council from October 1929 to October 1935. He has since been Scout Executive of the Tendoy Council of Pocatello, Ideho, Although his work requires many hours it provides an experience of a great variety of activities. During his sojourn in Ogden he attended the Lewis School and the Weber Normal College.

He has held the Priesthood since March 3, 1913 when he was ordained a Deacon by John Quayle. Advancement in the Priesthood followed. He was ordained a priest on March 18,1917 by John Tingen in the Ogden First Tard. In September,1918 he was ordained an Elder by Bishop Datus H. Ensign of the Ogden First Tard. He was ordained a Seventy September 18, 1933 by Pres. J. Golden Kimball of the First Presidency of Seventies, and was assigned to the 183rd Quorum of Seventy at East Mill Creek Ward. During the period he was a member of the First Quorum of Elders of the Weber Stake, he was First Counselor and later President of the Quorum. He also served on the Weber Stake Y. M. M. I.A. Board

On June 21, 1918, he married Mary E. Crittenden, daughter of Oscar and Julia Crittenden, They were married by Bishop D. H. Ensign. On October, 9, 1918, they were endowed in the Salt Lake Temple and were then setled together for time and

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eternity by Joseph F. Smith, Jr.

After leaving school, he worked for the Southern Pacific Railroad Company, the Economy Butter Company and for the Ogden Union Railway and Depot Company. He severed connections with the railroad company in 1929 to enter Secuting professionally in the Salt Lake Council as Field Executive.

MARY ELIZA CRITTENDEN ROBERTS, (by Ruth Roberts), daughter of Oscar and Julia Cole Crittenden, was born in Ogden. Utah October 31. 1900. She was blessed on November 7, 1900 by her Grandfather, William Critchlow. On December 5, 1900 she was blessed and named by Bishop Robert McQuarrie of the Ogden Second Ward. She spent most of her youth in the Second Ward of Ogden, One year, however, was spent in Upton on Chalk Creek above Coalville, where her father taught school for one year. She has many happy memories of the times spent in Upton even though she was then very small. She started school at the old Central School at Ogden, which was later remodeled and became the Elk's Club. She, of course, took the ordinary work in all the grades, but when she went to Weber College she specialized in elocution and dramatics. She was in great demand as a reader on programs of various kinds. She took leading parts in the dramatic activities of the school. Her schcol continued at the Pingree, and the Lewis and at Weber Normal College. As she talks about her youth, she describes many happy times spent with her mother and her mother's family. Her home was close to the homes of other branches of the family and as a consequence their relationships and contacts were many and intimate.

She was baptized and confirmed by Elder John Ellis of Ogden on June 6, 1909 in the Second Ward Meeting House. She attended church regularly and became a Sunday School teacher at 15 years of age in which she continued until some time after she was married. She was in the Y.W.M.I.A. presidency in Sugar House ward. She was an officer and teacher in the Primary and Gleaner Girls' leader in the Liberty Ward in Salt Lake. She served for a year too, as the Stake Bee Keeper on the Grant Stake Y.W.M.I.A. Board. She has been a Board Member of the Y.W.M.I.A. of the Pocatello Stake and has also served in the Stake Y.W.M.I.A presidency. All this church work has

been done while she had great responsibility in her own home, cooking, sewing and housekeeping for a large family. Her interest in the work and her ability to do things made it possible for her to accomplish so much. On June 21, 1918 she was married to David Llewellyn Roberts by Bishop D. H. Ensign of the Ogden First Ward. They were endowed and sealed in the Salt Lake Temple October 9, 1918 by Joseph F. Smith, Jr. As amember of the family, I, (Ruth), can say that she has been happy and has been and is a very good mother. Since Father has become connected with Scout work professionally it has been necessary for him to attend Scout Leaders' training conferences and at times Mother has accompanied him. She has been to California, Washington, Oregon, to such gatherings in addition to many short trips around the Council.

She is the mother of the children named as follows: Janet, born May 22, 1919; David Richard, born Nov. 23, 1920; Darwin Llewellyn, born April 7, 1922; (died Sept. 16,1923); Ruth, born June 18, 1923; Kenneth Oscar, born April 15, 1925; Mary Lou, born Sept. 17, 1926; Dean, born Dec. 3, 1931; Carolyn, born May 31, 1935; Katheryn, born Dec. 25, 1936 and Julia born Sept. 1, 1939; all of whom are fine healthy children, well developed physically and mentally.

CHARLES RAYMOND BALLIFORTH, (by Janet R. Balmforth), son of John and Ellen Lee Balmforth, was born October 18, 1911 at Salt Lake City, Utah. All of his early life was spent at Salt Lake City. He was baptized a member of the church on October 25th, 1919 by Ernest Wright and confirmed Nov. 2, 1919 by Charles W. Hyde. His paternal grandfather is Charles Balmforth, a native of Leeds, Yorkshire, England and came to America in 1866. His paternal grandmother is Hannah Hepworth, a native of Bradford England and whomigrated to America sometime after her husband to be; Charles Balmforth. His maternal grandfather is James Henry Lee, a native of Slaterville, Utah. His maternal grandmother is Jane Palmer, a native of Salt Lake Sity, Utah.

He was ordained a Deacon, Nov. 18, 1923 by Datus E. Hammond, a teacher Dec. 12, 1926 by Datus E. Hammond and a Priest October 14, 1928 by Arthur J. Sperry, all of which occured in Pioneer Stake.

He has always worked close to the church however, serving in several capacities in the ward including a very successful period as a Scoutmaster of a Scout Troop. Thile acting as Scoutmaster, he was engaged by the Salt Lake Council to be a member of the camp staff at Camp Steiner. His assignment to the waterfront program was executed in a satisfactory manner. He later became a member of the Pioneer Stake Y.M.N.I.A. Board and was Scout Commissioner for the District.

He attended the Grant Elementary School, the West Junior High, the West Senior High and the L. D. S. Business College. His work included shipping clerk for the Burroughs Adding Machine Company, Accountant for the Miller Floral Company and a refrigeration mechanic for the Sunfreze Company in Pocatello Maho. It was from Pocatello that he left to attend the Scout Executive's Training School at Mendam New Jersey. After returning home he continued with the Sunfreze Company until October 1938 when he was appointed Field Executive for the Portland Area Boy Scout Council. He has continued in that work until the present time (January 2, 1940) and has carried forward in a satisfactory way.

On April 19, 1939, he was married in the Salt Lake Temple to Janet Roberts, daughter of Mr. and Mrs. D. L. Roberts by Elder Frank Woodbury. After a trip through Southern Utah, California, into Old Mexico, they made their home at Portlad, Oregon. Soon after they made their home in Portland, Ray was made a member of the Moreland Ward Y. M. M. I. A. presidency. In November, 1939 he was chosen second counselor in the Moreland Ward Bishopric.

JANET ROBERTS BAIMFORTH, (by Ruth Roberts). May 22, 1919, Janet Roberts Balmforth was born to David L. and Mary C. Roberts at 240 26th St., Ogden, Utah. She was born in the home of her great grandmother, Mrs. Charles Martin Cole. She lived with her parents for a year or so then later moved to 2547 Coles Court.

At a very early age she started Sunday School in the Ogden Second Ward. She was blessed in the O den Second Ward on July 6, 1919 by Elder John McQuarrie. On July 3, 1927 she was baptized by her father, David L. Roberts and confirmed the same day by her grandfather, David R. Roberts. Her first school ex-

perience was at the Lewis School on 28th Street. She also attended the Pingree School on 30th Street.

In 1927 her family moved to 3156 Wall Avenue, Ogden and in October 1929 moved to Salt Lake City. The new home was located at 225 Edith Avenue and Janet attended the Liberty School. She also attended the Whittier School in Salt Lake, the Irving Junior High in Sugar House and the Granite High on 33rd South. During all her school years her major interest has been art, English and Dramatics She was especially apt in art. During all these years she was very regular in her attendance at church and was active in all her classes. She made many friends in Salt Lake.

In 1935 the family moved to Pocatello where she attended the Pocatello High School from which she graduated in June, 1936. In the fall of 1936 she entered the University of Idaho, Southern, at Pocatello, where she continued two years in the Schoolof Education. In the fall of 1938 she moved to Cleveland Idaho, where she had accepted a position teaching school. She taught the first four grades. During her sojourn in Pocatello, she was very active in church work, being an officer and teacher in the Sunday School, Primary and Y. W. M. I. A.

On April, 19,1939 she was married to Charles Raymond Balmforth in the Salt Lake Temple by Patriarch Frank Woodbury. She and her husband after a trip through southern Utah and California made their home in Portland, Oregon, where they now live. Her home in Portland was very lonesome until she became active inthe Moreland Ward there as a teacher in Sunday School, Primary, Relief Society and the Y. W. M. I. A.

DAVID RICHARD ROBERTS, (by Ruth Roberts), son of David L. and Mary C. Roberts was born November 23, 1920 at 2547 Coles Court, Ogden, Utah. He spent his early youth in the neighborhood where he was born and started school at the Pingree School on 30th St., He weighed more than eleven pounds at birth and has been a large fellow for his age all his life, and now at 19 years of age is 6 feet 2 inches, weighing 180 pounds. He started Sunday School in the Second Ward in Ogden and since then has been an active, church member in each of the wards where he has lived. He has been president of the Teachers Quorum and Assistant Scoutmaster in the Pocatello Second Ward. At the present time he is the

President of the M Men of the Pocatello 6th Ward. His school work continued in the Liberty School, The Garfield and Sherman Schools in Saltiaks and in the Pocatello High School in Pocatello. He graduated from the latter school in May, 1938. Since leaving High School he has been attending the University of Idaho, Southern, in the School of Forestry.

He became a Boy Scout in Troop 64 in Salt Lake when he was 12 and although he never advanced in the Scout Program very far his experience in Scouting was wide and helpful. As Senior Patrol Leader sometime later in Troop 5 in East Mill Creek, he had a fine opportunity to develop leadership. He spent four summers in the Scout camp in the Uintah Lountains with his father acting as cook, dish washer and a member of the water front staff. He became skillful in the operation of a cance and row boat, and as a swimmer. Since living in Pocatello, his summers have been occupied working for the Mid-Lest Dairy Products Company and his camping experience has not been continued. Richard was blassed and named by his father shortly after his birth on January 24 1921. He was extremely sick at the time. The blessing took place in the family home at Cole's Court. Present and assisting were Bishop . E. Newman and his counselor, E.J.Jones.

He was baptized February 3, 1929 in Ogden by Gerald E. Mc Donald and confirmed by the Bishop of the 19th Ward, David C. Stuart, on the same day. He was ordained a Deacon on February 5th, 1933, by his father in the Sugar House Ward in Salt Lake. He was ordained a teacher by J. Ward Green, a Counselor in the Second Ward Bishopric in Pocatello on April 19, 1936. Bishop Leo H. Edgley of the Pocatello Second Ward ordained him a Priest on November 28, 1937. He was ordained an elder on December 11, 1939 by his father at Pocatello. Most people call him "Dick".

DARWIN LLEWELLYN ROBERTS, (by Ruth Roberts), was born April 7, 1922 to David L. and Mary C. Roberts at 2547 Cole's Court. He was blessed by his father in the Ogden Second Ward on June 4, 1922. On September 16, 1923, he died after a severe illness of dysentery and was buried in the Logan City cemetery at Logan Utah.

RUTH ROBERTS, (by D. L. Roberts), second daughter of

David L. and Mary C. Roberts, was born June 18, 1923 in Ogden, Utah. She was blessed by her father on August 5, 1923. She was baptized by Elder Richard E. Ashton on July 2, 1931 in the font in the Salt Lake Tabernacle. She was confirmed July 3, by her father. She has always been very active and regular in her attendance at church, having completed her work in the Sunday School in each department, primary and to the present time in the M.I. A. She was an honor Bee in the Bee Hive Department in the M. I. A., has been a teacher in the Primary and is now a Junior N. I. A. Girl.

She started school at the Pingree School in Ogden in 1929 and continued in the Garfield and Sherman in Salt Lake, the Franklin Junior High and Pocatello Senior High in Pocatello. She is now in her second year at the Pocatello High School and her scholastic record is exceptionally fine. She is active in dramatics at school, plays the bass clarinet in the concert band and is atwirler in the marching band. In 1939 she won the personality contest sponsored by the School year book "Pocatellan". She is the family Historian.

KENNETH OSCAR ROBERTS, (by Ruth Roberts), third son of David L. and Mary C. Roberts, was born at his grandmother's home at 2560 Cole's Court, Ogden, Utah at 11:50 P.M. on April 15, 1925. He spent his early youth in and around the place of his birth and moved with the family to Salt Lake in October 1929. He started school at the Liberty School in Salt Lake in 1938 ad continued at the Garfield and Sherman in Salt Lake, the Washington and Franklin Junion High in Pocatello.

He was blessed by his father June 7, 1925. He was baptimed by Richard Lambert May 27, 1933 in the font in the Salt Lake Tabernacle and was confirmed by his father June 4, 1933. Elder Joseph Croxall ordained him adeacon July 11, 1937 in the Pocatello Second Ward. In his Deacon's Quorum in the Second Ward he was a member of the Quorum presidency. In Jan. 1940 he was recommended to become a teacher. He has always been active in the church and regular in attendance. He became a scout in troop 9 in Pocatello, 1937, later transferring to Troop 12. During the summer he goes to camp with his father and these opportunities have helped him to become an excellent swimmer and a skillful carsman. In School work he is very interested in art and received a certificate from the Latham Art Foundation for work in that field. At present he is a member of the Basket Ball team in the Franklin Junior High,

for which he is very proud.

MARY LOU ROBERTS, (by Ruth Roberts), third daughter of David L. and Mary C. Roberts, was born September 17, 1926 at 2547 Coles Court, Ogden. She had thick curly black hair at the time of her birth and at an early age her hair was long and hung in thick ringlets about her neck. She was blessed by her father November 7, 1926 in the Ogden Second Part. She was baptized by Elder Donald Stanfield January 26, 1935 in the baptismal font in the Salt Lake Temple and confirmed by her father February 3, 1935. In the East Mill Creek ward, Salt Lake City, she has been active in church and very regular in attendance since she started. She is now a Bee Hive girl in the Swarm in the Pocatello Sixth Ward.

She has also been an active Girl Scout and Camp Fire Girl in Pocatello, attending the Camp Fire Camp at Camp Tendoy for two summers. Mary Lou has an exceptionally pleasant and congenial disposition and because of this she has a host of friends. She is a great deal of help to her mother in caring for her little sisters. She has had several serious accidents but has finally come out of them safely.

DEAN CRITTENDEN ROBERTS, (by Ruth Roberts.), fourth son of David L. and Mary C. Roberts, was born December 3, 1931 in Salt Lake at 225 Edith Avenue. During his first six months he cried most of the time. It was the unusual for his mother and father to get a night's rest until between seven and eight in the morning, after wrestling with him all night. The same characteristic has carried over into his later years because, although small in stature he is exremely active and quick in his movements.

He was blessed by his father February 7, 1932 in the Sugar House Ward in Salt Lake. He started school September 1938 in the Washington School, Pocatello, and continued his second year at the Whittier School. His report cards indicate that he does well with his school work. He is a very busy boy and pries into everything.

CAROLYN ROBERTS, (by Ruth Roberts), fourth daughter of David L. and Mary C. Roberts was born at 2147 East 33rd South Street in Salt Lake on May 31, 1935. She was blessed by her father in the East Mill Creek Ward on July 7, 1935. She spends

her time playing with her sister Kathrun and, of course, dolls, beds and all the trimmings are an important part of her life. In September, 1939, Carolyn had her tonsils removed and her health has been very much better since then.

KATHRYN ROBERTS, (by Ruth Roberts), fifth daughter of David L. and Mary C. Roberts, was born in the St. Anthony Hospital in Pocatello, Christmas Day, December 25, 1936. She was bloosed by her father February 7, 1937 in the Pocatello Second Ward. Although the birth of a child in the Roberts family was not an unusual event, the day on which Kathryn's birth occurred makes it rather different.

Of all the children in the family she seems to be the blond, and of course, because she looks like her mother, she is a beautiful child. She spends all her time with her sister Caroline, playing with dolls, beds, buggies and all the things little girls play with.

JULIA ROBERTS, (by Ruth Roberts), sixth daughter of David I. and Mary C. Roberts, was born in the General Hospital at Pocatello, September 1, 1939. She was blessed by her father on October 1, in the Sixth Ward in Pocatello. She is growing rapidly and her disposition makes her an easy child to care for.

ROBERT MERÓDYN AND HAZEL M ORCUTT ROBERTS AND FAMILY

ROBERT MERION ROBERTS, (by David R. Roberts). On the 6th day of July, 1900, Robert Merddyn Roberts was born at Logan, Utah. He is the son of David R. and Tryphena Davis Roberts. He was blessed by his Grandfather, Robert D. Roberts September 30, 1900 in the Logan Third Ward. On July 28th, 1908 he was baptized by Jacob Miller and was confirmed the same day ty Thomas Morgan in the Logan Temple. Then he was old enough he was sent to the Public Schools of Logan where he attended school until the family

moved to Washington, D. C in September, 1909. He continued school in the Public School of Washington. He and his brother Llewellyn sold newspapers on the streets of Washington and they saved over \$20.00 each which was used to pay their return fare to Utah. Here is where they began to learn how to handle and save money and to also learn something about the value of money and how to meet people and do business with them. This experience has been quite an advantage to them. The family returning to Logan in 1912, he attended the public schools of Logan during the 1912-13 school year. The family moved to Ogden in August 1913 and he entered the public schools in Ogden where he finished the grades. He then attended Weber Academy taking a course in commercial bookkeeping and typewriting which he did not complete.

On March 3, 1913 he was ordained aDeacon by John Quayle in the Logan Third Ward. On February 10, 1918 he was ordained a Teacher by John Tingen in the Ogden First Ward and on February 8, 1920 he was ordained an Elder by Bishop Datus H. Ensign. On February 17, 1920 he was ordained a Seventy in the Church Office building Salt Lake City, Utah by President Seymour B. Young. On February 13, 1920 he received his endowments in the Salt Lake Temple. On Feb. 18, 1920 he left his home for a mission to the Northern States. He labored in Chicago, Illinois, St. Paul, Minn., and in Northern Indiana. He was released to return home November 14, 1921. He has labored in the Church in various organizations, including that of Ward Teacher and Sunday School teacher.

After moving to Ogden and in 1914 he joined Troop 3 of the 9th art Ogden Boy Scouts and went with his troop on a visit through the Yellowstone National Park. In company with his uncle Thomas Roberts he rented a farm in Blue Creek valley, Box-Elder County, Utah on which, during the season of 1918 and 1919 they did successful dry farming. During the summer season of 1922-1924, he worked for the State of Utah as an Inspector of Vehicles and roads. During the fall of 1923 and 1924 the busy seasons for the railroads, he was employed as a fireman by the Southern Pacific Railroad Company. He worked for various road construction contractors and for the State of Utah as Field Clerk, Timekeeper, Foreman and Inspector until March 1927, when he was engaged in auto repair work at Ogden, Utah. On Nov. 19,

1924, he married Hazel Mae Orcutt, of Muncie Indiana and a daughter named Alice Annette, and a son named Robert Lloyd were born to them.

During the year 1929-30 he was employed as Weighmaster for the Western Weighing Association in the Ogden Railroad Yards. losing his position on account of the depression in 1930. After his railroad job he was employed as Timekeeper for the Utah Construction Company in Weber Canyon on a road construction job. In 1932 he was employed by the Curtil Publishing Company of Washington D. C. in the distribution of their magazines in northern Utah and southern Idaho. Later he was employed as Foreman in the government F.E.R.A. service in the drainage of mosquito-breeding pools of water in Weber County. About 1931, he enlisted in the Federal Army Reserve Quartermaster's Department as Second Lieutenant. completing the work prescribed he continued his studies and became a First Lieutenant. On June 8, 1935 he was called into the Government service as Army Officer in the Civilian Conservation Corps camps and was assigned to the Camp at Woods Cross where heremained until September, 1935.

He and his family resided in various places in Ogden, Utah, until September, 1933, when his wife and the children wenttto Muncie, Indiana to live with her mother and he resided for a time with his parents then moved to Salt Lake City, being without employment much of the time. He worked at odd jobs as he could get them on account of the depression having employment some of the time with the Utah State Road Commission as Inspector during 1937 and 1938 and in the fore part of 1939 with the W. P. A. in southern Utah, with headquarters at Cedar City. In the month of June, 1939, he went to Muncie Indiana, again joining his family.

HAZEL MAE ORCUTT ROBERTS, (by D. R. Roberts). On January 15, 1906 there was born to James and Alice Mayo Orcutt, a daughter whom they named Hazel Mae. At this time the family resided in Newport, Kentucky. During her childhood the family moved to Muncie, Indiana where Hazel received an education in the public schools. At Muncie, the family heard the gospel delivered by the Mormon Elders and the mother and Hazel were baptized into the church. Hazel was blessed Feb. 6, 1910 at Muncie Indiana, by Elder George Olsen. She was baptized April 25th, 1914 by Elder Royal D. Clark at Muncie, and confirmed the same day by Elder

Royal D. Clark at Buck Creek, Indiana. During the year 1922, she met Elder Robert M. Roberts, a Mormon missionary. In 1924 she went to Utah and met Elder Roberts, with whom she had corresponded, and they were married on November 19, 1924 in the Salt Lake Temple by Elder George F. Richards.

They resided in various places in Ogden and during these years Hazel was identified with the Sunday School, Mutual and Primary Association. Two children came into their home, namely, Alice Annette and Robert Lloyd. About five months of the summer of 1928 she spent at the home of her mother in Muncie, Indiana, returning the last of that year. In September, 1933, she with the children went to Muncie, Indiana to live with her mother where she has since resided. She is engaged in church work in the locality in which she resides. Part of the year 1938 she was employed at Fort Wayne, Indiana and during the part of 1939 at Indianapolis, Indiana in the service of the Government.

ALICE ANNETTE ROBERTS, (by Hazel M. O. Roberts). At the Des Hospital, Ogden, Utah on the 25th of June, 1925, Alice Annette Roberts, daughter of Robert M. and Hazel Orcutt Roberts first saw the light of day. On the 16th of August, 1925, she was blessed by Bishop H. E. Garner at his home, #3135 Washington Avenue, Ogden, Utah. Then Annette became old enogh, she attended Sunday School and Primary. She accompanied her mother to Muncie, Indiana in September, 1933. She returned to the home of her Grandpa and Grandma Roberts at Ogden. Utah. in June, 1934 for avisit. While in Ogden, she attended the Washington School. She was baptized by Mephi J. Hopkins, July 23. 1934 and confirmed the same day by Bishop Horace E. Garner. in the First Ward Chapel at Ogden, Utah. She does some step dancing. She returned to Muncie, Indiana in August, 1936 to reside with her mother at No. 601 South Blaine St., Muncie. Inanana. She attends the Muncie public schools and also the meetings of the branch of the church there.

ROBERT LLOYD ROBERTS (by Hazel N. O. Roberts), was born at the Dee Hospital, Ogden, Utah on the 25th day of December, 1939. He was blessed on the 16th day of February, 1930 by Bishop Horace E. Garner. In September 1933 he accompanied his mother to Muncie, Indiana, where he has since resided. He is the son of

Robert M. and Hazel Mae Orcutt Roberts. He attents the Muncie Public schools and is active in his attendance at the meetings of the branch of the Church in Muncie. He was baptized Sunday, May 29, 1938 by Elder T. Hoyt Palmer, (District President), at Blue Lake, 16 miles northeast of Fort Wayne, Indiana. He was confirmed the same day at home, Apt. No. 1306 Madison St. Fort Wayne, Indiana, by Elder George A. Francom.

There is a little story connected with this story of baptism. The storm clouds had gathered as they do in the east. It looked as if we might have a severe wind storm. After Sunday School, some of the members of the Fort Wayne Branch did not go to the baptism, because of the approaching storm, but three Elders, Alice Annette, Bobbie and myself continued on to the Lake, and Elder Palmer stated that it would not rain until after the baptism was performed, and it didn't. Just after we got back in the cars to return to Fort Wayne, it became necessary to pull off the highway and wait for the rain and wind to stop; - it was so blinding.

EZRA WILMER AND FLORENCE A ROBERTS

RASMUSSEN AND FAMILY

EZRA WILMER RASMUSSEN, (by Florence A. R. Rasmussen) On the 21st day of August, 1908, a son was born to Royal N. Rasmussen and Sarah Elizabeth Moore at North Ogden, Utah. When this event occured, Dr. Ezra C. Rich was in charge. He was the family physician and he was thought so much of by the family that this little son was blessed with the name of Ezra Wilmer Rasmussen at North Ogden on the 1st day of November, 1908, by William A. Montgomery, and with the fond hope that some day this boy would be a noted physician.

The home of the family was east of the town near the foothills, consisting of the home, a few fruit trees for home use and some chickens. "Bill" as he is now called, began his school career at the age of seven and his first four years were spent in the school at North Ogden, Utah. Then he was about eleven years of age, the family moved to Ogden, where he completed the grades in the Ogden City Schools. He attended Ogden High School where he specialized in English and Mathematics. He completed a course in Commercial Bookkeeping, Typewriting, and Shorthand at the Smithsonian Business College.

He liked to play with other boys, but would often be with his mother in the house telling her all kinds of stories - imagining he was in some far removed place. He had a very vivid imagination and his mother called him a "dreamer" When a circus was in town and the other children would be excited and are to go, Bill would get his 22 rifle and go off to the hills or just stay at home. He has never liked to be in crowds.

When about twelve years of age he took piano lessons from Mona Smith. She said that if Bill was of a mind to he could be a very good pianist, but, of course, he was at the age when he couldn't see the use of practicing so his mother refused to pay for further lessons when he would not co-operate. It was not until he reached the age of about twenty that he saw his mistake. Some day the proper inspiration may come along and instill in him an ambition to take it up again.

He was baptized into the L. D. S. Church at North Ogden, on September, 3, 1916 by Ben E. Chatelain. He was confirmed a member of the church by Isaac Campbell on the same day. He was ordained a deacon November 28, 1920 at Ogden Utah, by N. Adelbert Gay; a teacher June 4, 1922 by Lester A. Wade, and an Elder May 25, 1930 by James H. Martin. He was secretary of the Elder's Quorum of the Ogden Fourth Ward for some time. He attended Primary, Sunday School and Mutual Improvement until he grew to manhood.

His paternal grandparents were Bent Rasmussen, an officer in in the Swedish army, and Bertha Larson Rasmussen, natives of Malmo Sweden. His grandmother accepted Mormonism and when Bill's father was twelve years of age his grandmother sent him to Utah. He knew no one and could not speak the English language. He worked and sent money to his mother and between what he send and what she could earn, in Sweden, all the family except the father finally came to Utah.

His maternal grandparents were Franklin Moore, son of David Milton and Sarah Barker Moore; (David Moore was the first Bishop of Ogden and held that position for twenty years. They were early pioneers), and Julia Grace Taydor, daughter of Joseph E. and Mary Elizabeth Collier Taylor. (Joseph E. Taylor made the first suit of clothes for Brigham Young after the Pioneers settled in Utah. The suit is still in the family and is used on very special occasions)

During the summer seasons from 1923 to 1927 he was employed by his father in the carlot shipping of fruits and vegetables. From February, 1927, until May, 1928 he was employed by the Great Basin Grain Company of Ogden, Utah and Idaho Falls, Idaho, part of which time - from August 1927, until February 1928, he spent in their Idaho Falls office, in charge of their warehouse, carlot potato shipments and coal yard. From 1928 until 1931 he was a partner in the feed and seed business, entitled Rasmussen and Sons, in Ogden Utah.

Being subject to Hay Fever and Asthma he was obliged to give up hisoconnection at the grain company and in 1931 he and his brother, Wayne organized the Rasmussen Used Car Market located at 410 - 22nd Street, Ogden, Utah. A few months later they were given the Chrysler-Plymouth Agency in Ogden, and also decided to take a partner into their business, - Grant E. Hayes. The name of the company was then changed to Rasmussen-Hayes Company. Then. Mr. Hayes entered the company the Home Acceptance Corporation, (Auto Financing) was also incorporated into the business. In the fall of 1934, through manipulations of others (change in distributor in Salt Lake) they lost the Chrysler-Plymouth Agency and again went into the used car business, this time at 2224 Washington Avenue, as well as 410 22nd Street, having the two Used Car lots to sell from

In the fall of 1935 his brother Wayne and Mr. Hayes bought him out. However, he continued to keep the books for them until February, 1936. At this time he was awarded the Chrysler-Plymouth agency at, Price Utah and also the handling of paper, collecting etc. for the Home Acceptance Corporation (auto financing) in eastern Utah. This venture was unsuccessful and in September, 1936 the Home Acceptance Corporation offered him a job in Salt Lake. On October 3, 1936 he moved his family to

Ogden where they spend the next few months staying first at the home of his wife's parents and then with his parents until such time as the H. A. C. could decide on a location for Bill. They considered sending him to Twin Falls, Idaho, Logan, Utah; Cedar City, Utah and finally decided to keep him in Salt Lake as they were planning on moving their home office from Richfield Utah to Salt Lake.

On January 25, 1937, he moved his family to 1020 So. 4th East St. Salt Lake, where they lived until July, 1937 at which time they moved to 2020 Douglas Street, Salt Lake and are still located there. (1939)

In February, 1938, he was elected Secretary-Treasurer of the Home Acceptance Corporation which position he still holds. He enjoys playing golf immensely, doing so at every opportunity. He likes duck and pheasant hunting but is not very active in those sports at this time because he is so busy. He enjoys almost every kind of sports.

FLORENCE ANNETTE ROBERTS RASMUSSEN, (by E. W. Rasmussen) was born to David R. and Tryphena Davis Roberts on January 9, 1906, at 338 N. 4th W. Logan, Utah and was blessed April 29, by her grandfather, Robert D. Roberts in the Logan Third Ward. She was baptized September 8, 1914, by Jacob Miller in the Logan Temple and confirmed by Thomas Morgan the same day.

In the autumn of 1909, her father moved the family to Washington D. D. where she resided for three nd one-half years. There are a few things which stand out in her memory while she lived there, such as attending the Sunday evening meetings at Senator Smoot's home, visiting Mount Vernon etc. While they were still living in Washington, she started kindergarten. The family returned to Logan in July, 1912 and there she attended the grade school for one year. In August, 1913, they moved to Ogden, Utah to make their home. She finished her schooling there, attending Washington Grade School, Lewis Junior High School and Weber Normal College. However, before completing High School, she entered the employ of the Inland Construction Company as Assistant Secretary, Bookkeeper and Stenographer in August, 1923. On May 5, 1924, Dr. J. D. Harding successfully removed her tonsils at the Dee Hospital in Ogden, Utah.

In the spring of 1925 she went to work for the Lyon Construction Company as General office clerk. In the summer of 1926, they moved their office to Richfield, Utah and on September, 15, 1926, she started working for the Ogden Lithographing Company as book-keeper and worked there until December 14, 1934. From July,1928 to August 1930, she kept books and records for the Ogden Rotary Club along with the Ogden Lithographing Company job. In March, 1938, she visited in Sparks, Nevada, Susanville, California and with her sister Prudence endher family who were then residing in Berkeley, California.

She was an active church worker regularly attending Sunday School, and taught in the Kindergarten Department. She was Secretary and Treasurer in the Y.L.M.I.A. and worked on the Committee on Recreation in the Ogden First Ward. She also took part in several of the Ward Dramas.

On May 29, 1930 she was married to Ezra Wilmer Rasmussen, k son of Royal N. and Sarah Elizabeth Moore Rasmussen, inthe Salt Lake Temple, by Apostle David O. McKay. For two years they resided in the Flowers Apartments, 2681 Madison Avenue, Ogden, Utah.

In August, 1930, they visited Yellowstone NationalPark for ten days. During the winter season, she labored as teacher of the Junior Department in the Ogden Fourth Ward Y.L.M.I. A.

In April, 1932 they moved to a duplex at 2704 Quincy Ave., in September 1932, they moved to a duplex at 2650 Jefferson Ave., and in April 1933, they moved to the Arvondor Apartments at 833 23rd Street, 46.

In July, 1934, they spent their vacation in the Northwest visiting Vancouver, B. C., Victoria, Seattle, Mt. Ranier National Park, spent five days in Portland with Margaret and Rulon Davis and John Davis and wife; stopped with Aunt Sally Thomas at Baker and on home in time for the first modern "Pioneer Days" celebration in Ogden. On March 20, 1935, their son, Vilmer Roberts Rasmussen was born at the Dee Hospital, Ogden, Utah.

On February 3, 1936 they moved to Price, Utah and organized the Carbon Motor Company as distributors of Chrysler-Plymouth cars. On October 3, 1936, they moved back to Ogden

and stayed with our parents until January 25, 1937, at which time they moved to 1020 S. 4th E. Salt Lake City. In July,1937 they moved to 2020 Douglas, where they now reside. During the winter, 1937-38 she was a teacher in the Primary for the Sugarhouse ward. On May 5, 1938, their daughter, Patricia Anne, was born at the L. D. S. Hospital in Salt Lake City, Utah.

was born March 20, 1935 at 8:35 A. M. in the Dee Hospital, Ogden, Utah, with Dr. L. V. Ward attending. He is the son of Ezra Wilmer and Florence A. Roberts Rasmussen. On July 7, 1935 he was blessed by his grandfather, David R. Roberts, at the Ogden 6 th Ward Chapel. On August 31, 1935 he cut his first tooth. In February, 1936 the family moved to Brice, Utah. On April 7, 1936, he took his first steps and his first interest was in wearing his mother's shoes around the house.

In October, 1936, the family returned to Ogden to live until Jenuary, 1937 at which time they moved to 1020 So. 4th East, Salt Lake City, Utah, and in July moved to 2020 Douglas St. Salt Lake City. This house was located in the Sugar House Ward and it was here "Billie" as he is called, started attending Primary and Sunday School. He is a faithful attendant to these organizations when at home and looks forward to each meeting time with keen interest.

He weighed seven pounds, five ounces at birth; fifteen pounds at three and one-half months and forty-five pounds at four and one-half years of age. He is large for his age. In June, 1938 he had his tonsils and adenoids removed by Dr. Byron L.Rees.

In September 1937, Uncle Reed and Aunt Birdie Roberts invited him and his mother, in company with his Grandma Roberts and Aunt Della Rae Fife to go to Cedar City to visit Aunt Prudence. While there, one day was spent visiting at Zion National Park. In returning to Salt Lake, they came by way of Cedar Breaks and also visited Bryce's Canyon. He is interested in music, has a very retentive memory and a very determined manner.

PATRICIA ANNE RASMUSSEN, (by Florence A. R. Rasmussen) is the second child of Ezra Wilmer and Florence A. Roberts Rasmussen and was born May 5, 1938, at 3:45 A. M. in the L.D.S. hospital, Salt Lake Outy, Otah with Dr. Byron L. Rees in charge. She weighed seven pounds eleven ounces at birth. She was blessed August 7, 1938 by Elder Herman Zobrist in the Sugar House Ward, Salt Lake City, Utah.

On October 20, 1938 she cut her first tooth and on May 20, 1939 she took her first steps alone. She takes lessons from her brother "Billie" nd is her "daddy's sweetheart."

LORIN GRANT AND OLWYN G ROBERTS

CARRUTH AND FAMILY

LORIN GRANT CARRUTH, (by Olwyn G. R. Carruth). There was born at Coalville, Utah, to William Henry and Eliza Jane Barber Carruth a son, on March 28, 1908, and he was named Lorin Grant Carruth. This name was conferred upon him by Frank Croft on June 7, 1908 in the Coalville Ward meeting house.

He grew up like other boys in the neighborhood, sharing childhood joys with his associated and with his parents. Among his earliest recollections, he remembers often visiting his grandfather and grandmother, William and Emma Wilde Carruth, who lived just across the street. He used to sit upon his grandfather's knee and listen with interest to the stories that were told of Pioneer Days and the early settlement of the country. He loved horses and remembers his father rounding them up and bringing them to the corral and how he enjoyed riding back of the saddle with his father, before he was old enough to ride alone. His father pursued his occupation as a carpenter. On one occasion, he was setting forms for a concrete bridge to span Chalk Creek, just east of Coalville. Lorin carried lunch to his father and uponattempting to walk across a plank over the creek he fell into the water, being completely submerged; all that could be seen was the top of Lorin's cap. His father waded into the water, grasped Lorin by the hair and pulled him to safety.

The family resided at Coalville until Lorin was 7 years of age, when they moved to Grass Creek, where his father operated anxx

a grocery store. Here Lorin began his schooling and resided about four years when the family moved to Devils Slide, his father being employed as a carpenter in the Cement plant. During the following four years Lorin worked in the cement plant, tying cement sacks and performing odd jobs, during summer vacation from school. Eight grades of pupils attended school in a two room building. Classes were held alternately with each grade for about fifteen minute periods. Reed Abplanalp, Mrs. Samuel Brooks and David V. Eskelson were Lorin's teachers during his tutelage at this school The first year at High School was spent at Morgan. About twelve students rode in a bus to and from Morgan daily. Owing to inclement weather and bad roads, frequently the bus arrived in Morgan only in time for the return journey, the distance being about eight miles. At Morgan High School, conditions were very similar to modern Schools. Principal John M. Mills was very considerate in arranging courses of study under such able teachers as Wilford Porter, Daniel Jerman, Reed Welch. In June 1923, the family moved to Ogden where schooling was completed in Central Junior H gh, Ogden Htgh, with minor studies at night in Weber College and a course of seminary work also at Weber College. During the summer of 1923. Lorin picked fruit on some of the orchards near Ogden and for a short time worked at the Craig Canning Company at Five Points. In the summer of 1924-25 during school vacation, he worked in the bottling department of Becker Products Company, bottling soda water. On March 1, 1926, he acceptedd an apprenticeship in the brewing, malting, cooperage and fermentation departments of the same company. He labored at this occupation until September 5, 1930 when he quit to fill a mission in the Central States.

All through his life he had enjoyed the spirit of church organizations, such as Primary, Religion Class, Sunday School Mutual and Priesthood Quorums. He was active in all these organizations, having labored as Sunday School teacher, M. I. A. Secretary and Counselor, Secretary of the Ogden Stake M. I. A. Board and rendered some assistance to the Ward Clerk. Now that a call for a mission had come he was eager to continue his services in the church. He began a missionary training school in the Mission Home in Salt Lake on September 8, 1930 and on September 18, entrained for Independence Hissouri. He was assigned to labor in the West Texas District, with headquar-

ters in San Antonio. Upon arriving in San Antonio, he was sent on a 400 mile "hitch hike" trip to the lower Rio Grande valley w where he labowed for nine months, five of which he had no companion and the nearest missionary was 400 miles away. He enjoyed his work among the scattered saints and with investigators and people he met while tracting. One lady, a Mrs. Milford was contacted while tracting, she appeared very much interested in the gospel and Lorin called on her several times. Then one day, he called and found she had moved and left no address. Continuo years later, the same lady walked into the meeting house and asked for baptism. She was asked several questions aboutt the gospel, her knowledge of it and where she learned of it. She said that Elder Carruth had taught her the gospel down in Mc Allen, Texas over two years before and since that time she had not seen a missionary. She would have been baptized sooner, but her husband objected. Now however, she was freetho join the church and wished to be baptized. Lorin learned of this from the mission president. Charles E. Rowan Jr. On December. 11.1930. Lorin began searching for a Mr. Anderson, also of McAllen. All during the night before, thoughts of this man troubled Lorin so that he could not sleep. He began tracting but could accomplish nothing, his mind being troubled. One of the saints in another town had told of this Mr. Anderson wanting to see the missionaries of the Mormon Church. So troubled was Lorin at the mental disturbance that he retired to his room and petitioned the Lord for guidance. Almost immediately a spirit of sweet peace came over him and he left the room, walking to the east of the city limits. After walking perhaps a mile from the town he walked up to a house that sat in the rear of a large orchard. He knocked on the door and a somewhat feeble voice talkhim to enter. In a far corner of the room lay a man on a cot, he knew immediately that it was the man he sought. Mr. Anderson also knew Lorin for he said "I know you, you are the man I dreamed of last night, you have brought me a new message. I told my wife this morning that a stranger was coming to see me and that I would know him when I saw him.". Mr. Anderson became an interested student but never joined the church through baptism. he had been confined to bed two years then, a victim of paralysis. He believed the gospel and prayed for the day when he might be baptized.

After fifteen months of active missionary work, Lorin was

called to Houston, (headquarters for the newly formed Texas Mission, Texas and Louisiana having been taken from the Central States Mission to form the new Mission), to labor as Mission Secretary. While in Houston, he lived with President Rowan and his family and aquired an understanding of the business part of a mission. One evening while walking with President Rowan, Lorin felt much impressed and told him that some day he (President Rowan), would appire to great heights in the church. (He has recently become President of one of the Provo Stakes). For four-teen months, during the heart of the depression, Lorin labored in the office and then during the last month of his mission, he toured the state of Louisiana as Sunday School Superintendent, holding conferences in all branches. He returned home on March 24, 1933.

On April 1, 1933, he accepted his former job with Becker Products Company and worked until August 1, when he was transferred to Evanston, Wyoming, with the Becker Brewing and Malting Company. He has labored for two and a half years as a Stake Missionary in the Woodruff Stake and has recently been set apart as Chairman of the Evanston First Ward Genealogical Committee, which call is in direct fulfillment of his patriarchial blessing, which was given by Patriarch Edward A. Olsen on July 10, 1930.

Lorin was baptized April 12, 1916 at Coalville, Utah by his father and confirmed the same day, alsoby his father. He was ordained to the office of Deacon March 28, 1920 by his father. He was never ordained a teacher but on Jan 13 14 Jan 15 16 Martin ordained him a Priest in the Ogden 13th Jard. He was ordained an Elder January 30, 1927 by his father and on December 29, 1929, in company with a group from the Ogden Stake, he was ordained a Seventy by J. Golden Kimball, in the Ogden 6th Ward. On September 11, 1933, Apostle George F. Richards united Lorin and Olwyn Ganara Roberts in celestial marriage in the Salt Lake Temple; and as a result of this union, they have two fine children; namely, Evelyn 5, and Grant, 3 years of age.

Lorin's great-grandfather; William Carruth, after a four months journey from Birkenhead Scotland, in the spring of 1848 left Council Bluffs, June 1, 1848 in President Brigham Young's Company. The company arrived in Salt Lake City September 23, 1848.

His grandmother, Anna Wilde Carruth, left Liverpool,

England in February, 1051. After nine weeks on the ocean, they landed at New Orleans, proceeded to Council Bluffs from there, and hence to Salt Lake City, arriving there for October conference in 1852.

OLWYN GENEVA ROBERTS CARRUTH, (by Lorin Grant Carruth), first saw the light of day in the home of the family at Logan, Utah on the 11th day of April, 1908. The family home at this: time was number 388 North 4th West Street, Logan, Utah. Her parents are David R. and Tryphena Davis Roberts. She was blessed July 5, 1908 by her father.

In September, 1909 she accompanied her parents to Washington D. C. where she resided until July 1912, when she with her parents returned to their Logan Home. During this period she visited many interesting places in and around Washington; also with some of her father's relatives in Bangor, Pennsylvania, and the home where her mother was born at Delano, Pennsylvania. She also visited some of her mother's relatives at Indianapolis, Indiana and Belleville, Illinois. In August, 1913, she moved with the family to Ogden.

She was baptized March 15, 1917 in the font at the Ogden First Ward Meeting House by George Udink, and confirmed by John Tingen the same day. She began her school career at Washington School in Ogden, in the month of September of 1914. She completed all of the grades up to and including the ninth grade, at the Washington School, excepting the seventh grade, which she took at the Lewis Junior High. She completed the tenth, eleventh and twelfth grades at the Ogden High School, graduating with the class of 1927. She also had one year in Seminary work at Weber College.

She began her church work by attending services at the home of Apostle Reed Smoot, on Connecticut Avenue, near Rock Creek bridge, Vashington, D. C. At Ogden, Utah, she attended Primary, Religion Class, Sunday School and Y. L. M. I. A, in the Ogden Endst and Minth Wards where the family resided. Shetook an active part in these organizations. She was a teacher in Primary, Secretary of the Religion Class and M.I.M.I.A. She took an active part in some of the Ward plays and dramas presented by those or anizations. In 1932 she was a dancing partmer with Clifford Chapule in an M. I. ... contest and they won championship of the Weber Stake. After marriage and move to Evanston, yoming, she was called to teach in the Primary of the Evanston

Ward every winter from the time he was seventeen until he was twenty-five years of age. In September, 1930, he left the employ of George A. Lowe Company to attend Weber College. He was interested in the Forestry Course, but was able to attend only one year as he could not secure enough work to help him through. Three weeks after the end of the school year, George A. Lowe Co. called him back to work again.

During the promer of 1932, he and his friend, Francis W. McGregon, went on a trip through several of the National Parks of Utah, California, Oregon, Idaho and Wyoming. They were gone three weeks and enjoyed many experiences including flat:trees, engine trouble, sunburn etc. In 1931, he and three of his friends, viz: Chifford Chapple, Gale Malin and Wayne Stephens organized a quartette. They sang at many church and civic gatheerings. Their accompanist was Alberta P. Jensen, who was a very faithful worker. It was at this time that Reed and Alberta became very close friends, which later led to their marriage. On April 27, 1931 he was ordained an Elder in the Melchizadek Priesthood by Bishop Horace E. Garner.

He suffered several unfortunate incidents during the year 1932. On the 27th of April he injured his head on a fire extinguisher and on June 10th, he was operated on for acute appendicitis. In the fall of that year he was playing basket ball when he accidently pushed his hand through a window cutting his arm very seriously. He was rushed to the hospital where it was treated. A great many stitches were required to close the wound. In the summer of 1933 he went to the Yellowstone National Park with Alberta Jensen, her father, mother and sister. It was a very enjoyable trip. In 1932 he was sustained as Chorister and Alberta Jensen as organist in the Sunday School of the Ogden First Ward. They worked together for three years in these positions.

On February 14, 1934, W.Reed W. Roberts and Alberta P. Jensen were married in the Salt Lake Temple by Apostle Reed Smoot. Teed's father, mother, Alberta's father, mother, great aunt and Reed's friend's mother, Mrs. James S. McGregor were present and witnessed the ceremony. In July 1934 he was promoted to the pricing desk in the office of George A. Lowe Company. He was a member of the Ogden Tabernacle Choir and was

later appointed choir librarian.

On May 4, 1935, he left George A. Lowe Company and started to work for the Salt Lake Hardware Company. He received many promotions, and was working as a buyer Assistant when he was laid off on March 16, 1939 due to reduction in personell. He worked during the month of April in southern Utah. May 15, 1939, he started to work for Sears-Roebuck and Company in Ogden, Utah. He is now menging the Housewares department of that institution and has increased the business in that department about 80 % over 1938.

Reed and his wife moved to Salt Lake in October, 1935 where they resided in the Second Ward for a year and a half and then moved to Highland Park Ward. They enjoyed this ward very much and held many positions in various activities of the ward. On April 10,1938 Reed became the proud father of a lovely baby girl. He gave her a name; Marjorie Carol and a blessing on June 5th, 1938 in the Highland Park Ward in Salt Lake City. In May 1939 he moved his family back to Ogden and on January 24th, 1940 they moved to the home of his father, who had been alone since the death of Reed's mother on August 24, 1939. Reed has been chorister of the Ogden 22nd Ward Mutual since September 1939 and has received much praise for his fine work.

ALBERTA PLEASANCE JENSEN ROBERTS, (by W. Reed W. Roberts), was born Sunday August 10, 1913 to Clements Heber and Edith Furse Jensen at Salem, Madison County, Idaho. She was blessed Sept. 7, 1913 by Elder James Ball in Salem Ward Chapel.

Alberta's mother, who was born in Norwich, Norfolk, England, was the first of her family to be baptized a member of the L.D.S. church. She same with her family to America in 1905 where they settled in Salem, Idaho. Alberta's father was born in Salem, Idaho and was a grandson of pioneers on both sides; his father's and his mother's. His mother was the first white girl born on the Wells-ville, Utah townsite. His grandfather's name is on a pioneer monument in Hyrum, Utah and for many years his grandfather was agent for the U.S. government in rationing food to the Indians.

She went on her first fishing trip in August 1914, to Henry's Lake, Idaho. She early developed a fondness for candy, for at the age of one and one-half years, she would rob the chicken coop and take the eggs to the store in the hope of exchanging them for

the desired sweets.

Alberta, or "Birdie" as she is generally called, lived in Salem until June, 1915 when she moved to Dubois, Idaho, with her parents, who supervised a large sheep ranch for Ed. Laird and Sons. Here she enjoyed the farm life with her dog "Jack" which protected her, and which at one time, tore the whole seat out of a tramp's pants when it thought the man might hurt her. In June 1916, because of the ill health of her mother, the family left the ranch and moved to Rexburg, Idaho. They lived about one block north of her Grandfather and Grandmother Furse's home, and Birdie developed the bad habit of running away from home and trying to find her grandparents' home On one occasion her mother had the misforture, while coming around the house, to be hit by a rock thrown by a neighbor's boy, when she was out hunting "Birdie" Her mouth was cut and four teeth were knocked out.

In April, 1918, the family, together with a Mr. Lewis, photographer, loaded the old Ford and started for Utah. All went well until they had just crossed the Utah-Idaho state line, when out went the car's headlights. Birdie's mather and Mr. Lewis had to walk ahead to find the road and watch for bridges. At last they reached Tremonton, where they stayed until Abberta's father secured a job with the Utah-Idaho Sugar Company and so they moved to the Company's reclamation farm southwest of Bear River City. Here the family lived in a tent for four months. Two of the most vivid memories of Alberta's life happened during this time. Her father accidentally drove his car over her beloved little dog and killed it. The second incident was a terrific lightning and thunder storm, one of the most severe in many years. Several cattle were killed just a short distance from the tent in which they lived.

That fall (1918) Alberta's family moved to Garland. In September, 1919, she started to school and that December, her only sister Marjorie was born. In 1921, the family moved to Tramonton. Here Alberta started her studies on the piano. In 1922, they moved to Hyrum and on January 2nd, 1923, Alberta was baptized in the Logan Temple by L. Vern Toolsen and confirmed by Thomas Morgan. Thile in Hyrum, Alberta was ill with rheumatism, and the Doctor advised having her tonsils out and so she was operated on for their removal. The family liked Hyrum and

did not like to leave it, but Alberta's father secured work as a foweman on David Mattson's farm, so in September, 1925, they moved to West Ogden. A year later they moved into Ogden City and here Alberta attended the Hopkins, South Washington and Ogden High School where she graduated in 1931. Soon after graduation, she worked for Intermountain Knitting Company, leaving soon for a better job at the Quinn Garment Company, where she worked until 1934.

Alberta was organist of the Ogden First Ward Sunday School for about five years. In 1931 she became associated with her future husband, Reed Roberts, while acting as accompanist for a male quartette, of which he was a member. On February 14, 1934, Reed and Alberta were married in the Salt Lake Temple by Elder Reed Smoot. They lived in Ogden until October, 1935 when they moved to Salt Lake City.

In March 1936, Alberta went to work for the Western Garment Co. of Salt Lake City, where she worked for one and a half years. April 10, 1938 her daughter Marjorie Carol was born in the L.D. S. hospital in Salt Lake. Alberta was organist of the Highland Park Ward Primary Association in Salt Lake City, for nearly two years.

In May, 1939, Reed, Alberta and Carol moved back to Ogden. That August, Alberta went to work for the Utah Tailoring Mills at their insistence, where she worked for three months. Her mother took care of her little girl Carol, as her husband was employed at Sears Roebuck & Company's store at this time. In the fall of 1939, she was asked to be the organist of the Mutual organization of the 22nd Ward and is still acting in that capacity. She is living with her family, since January 24, 1940, at the home of her husband's father, at 260 32nd Street, Ogden, Utah, to keep him company, because Grandma Roberts had passed away on August 24, 1939 and Grandpa Roberts was alone.

MARJORTE CAROL ROBERTS, (by Alberta P. J. Roberts), the daughter of W. Reed W. Roberts, was born on a beautiful Sunday morning April 10, 1938, (the sixtieth anniversary of her great grandmother's death), in the L. D. S. Hospital in Salt Lake City, Utah. She weighed seven and one-half pounds at birth and was a lovely baby. She has caused very few sleepless nights for her parents. She eats and sleeps well and has gained weight rapidly. She was blessed June 5, 1938 in the Highland Park Ward Chapel by her father. She enjoyed many sunbaths her first summer and became nice and tamod

by fall. She cut her first tooth in October, 1938 and developed rapidly in other ways.

She is a regular attendant at Primary, starting when she was five months of age. She went with her mother who was organist of the Primary Association in the Highland Park Ward, Salt Lake City. Carol was very well behaved, during most of the meetings and seemed to enjoy the children's singing, sometimes joining in with them. She took her first steps alone on April 17, 1939 pd from then on she wouldn't stay very long in one place. Soon after her first birthday anniversary, she stayed with her grandfather and brandmother Jensen in Ogden for a week while her parents were in southern Utah. This was her first trip away from home alone. In May of 1939, she moved with her parents to Ogden.

Carol had good health until August when she cut eight double teeth within two weeks. Her mouth became full of canker and she had a slight illness of tonsilities. But by September, was again gaining weight and looking healthy and full of pep again.

She enjoyed her second Christmas very much and so did her parents. She received many lovely gifts. She has a sunny disposition and has brought much joy and happiness to her parents. She loves to imitate every action she sees and every word she hears. On February 13, 1939 she received a badly lacerated third finger on her right hand when it became caught in a door at the 22nd Ward Chapel. Dr. H. W. Nelson treated it successfully.

RALPH FREDERICK AND LAURA DELANO ROBERTS KREY AND FAMILY

RAIPH FREDRICK KREY, (by L. Delano R. Krey), son of Paul F. a native of Saarbrucken, Germany, and Marie Zimmerman Krey, a native of Byrne, Switzerland, was born April 4, 1915, at Ogden, Utah. He was blessed May 11,1915, by Thomas B. Whealwright. The first years of Ralph's life were spent much the same as

most any other little boy, being unusually active and fond of water He started school at the age of six at the Quincy School, Ogden, Utah. He attended Ogden City Schools until he graduated as a Senior from the Ogden High School in May, 1934. In August, 1933, Ralph men Laura Delano Roberts and married her May 18, 1935 at Brigham City, Utah. Henry Nielson performed the ceremony. On February 3, 1936, a son Ralph Paul Krey, was born. Ralph became a member of the Church of Jesus Christ of Latter Day Saings by baptism on May 7, 1923, by Joseph C. McFarlane. He was confirmed the same day by Thomas B. Wheelwright. He was ordained a Deacon June 19, 1927 by Esdras Whittaker and a Priest June 4, 1933 by Bishop Earl S. Paul.

After completing High School, he had various jobs consisting of Service Station work, Fourth Cook at the Commissary at Grand Canyon, Arizona and finally in June, 1936 he became fourth cook on the Southern Pacific Streamliner, "City of San Francisco". He traveled from Oakland California to Chicago, with his Lagrance fin Oakland, of seven days. Therefore on August 19, 1936 he moved his family to Oakland to make their home. Ralph was dissatisfied with his work on the train. His fellow workers were colored people and the work kept him out of Oakland five days and nights at a time, so when he was given the chance to work for Safeway Food Stores, he took it in October, 1936 and haswworked there since then.

Ralph likes his work and has a happy home. He hasn't been active in the church but we are hoping that in the future he will have, and will take every opportunity to do so.

IAURA DELANO ROBERTS KREY, (by Ralph F. Krey), is the daughter of David Robert and Tryphena Davis Roberts, was born June 19, 1912, at 538 Columbia Road, N.W. Washington, D. C. She was blessed July 19, 1912 by Congressman Joseph Howell in the office of Senator Reed Smoot, in the room of the Senate Committee on printing, in the Senate Wing, Gallery Floor, United States Capitol Building.

She was baptized August 5, 1920 by John G. Vernieuw, in the Ogden First Ward Meeting House font and confirmed the same day by Joseph E. Wright. She attended and graduated from Religion Class and Primary. She also attended Sunday School and Mutual.

She was a member of the Teacher Training Class of the Ogden First Ward for a year and then she was set apart as a teacher and Organist of the Kindergarten Class. She taught in the Sunday School for eight years enjoying every minute of it.

She started school in September, 1918 at the Washington School and attended there until her Junior and Senior years at Ogden High School. She graduated from Ogden High School May 30, 1930. After finishing High School she had several temporary jobs until November, 1932 when she secured a steady job at the F. W. Woolworth Company, at Ogden where she worked until June, 1935.

In August 1933, she met Ralph Frederick Krey and on May 18 1935, they were married in Brigham City, Utch. Henry Neilson performed the ceremony. On February 3, 1936 a son, Ralph Faul was born to make them happy.

She moved to Oakland, California on August 19, 1936 with her husband and son. Here they have made their happy home. Ralph is still working with Safeway Food Stores and Faul is growing like a weed and is a fine little boy. She has a big job making a home for her family and she prays it will always be a happy add successful one.

PAIFH PAUL KREY, (by L. Dalano R. Krey), son of Ralph Frederick and L. Delano Roberts Krey, was born February 3, 1936 at the Dee Hospital, Ogden, Utch. Paul weighed seven pounds, two and one-fourth ounces at birth. He was blessed March 22, 1936 by his Grandfather, Paul F. Krey at the Seventeenth Ward Chapel in Ogden, Utah. He received a wonderful blessing.

Paul is a happy and very active, and may I add, intelligent little toy.

ALVA JOHN AND DELLA RAE ROBERTS FIFE

AND FAMILY

ALVA JOHN FIFE, (by Della Rae R. Fife). On June 8, 1917, Alva John Fife was born at Riverdale, Weber County, Utah. He is

the youngest child of John Bingham Fife and Adele Stratton. He was blessed August 5, 1917 by Bishop Adam A. Bingham at Riverdale Ward Meeting House. His father, John B. Fife is the son of Joseph and Martha Ann Bingham Fife. Joseph Fife is the son of Adam Fife and a native of Sanchie Scotland, a pioneer of 1851, and Helen Sharo Fife, daughter of John and Mary Hunter Sharp, pioneers of 1850. Martha Ann, his paternal grandmother is the daughter of Sanford and Martha A Lewis Bingham. Sanford Bingham is the son of Erastus Bingham Sr., and Lucinda Gates, pioneers of 1850 and Martha A. Lewis is the daughter of Benjamin and Joannah Ryan Lewis His mother, Adele Stratton, is the daughter of Edward Stratton, pioneer of 1853, native of Freshford, Somersetshire, England, and Adele De Saules, a pioneer of 1859 from Merchatel Switzerland. Alva's father, John B. Fife, is a prominent farmer of Riverdale and Aalva was raised on the farm which produced grain, sugar beets peas, potatoes, hay and garden vegetables. He was surrounded by cows, horses and other farm animals, all of which he is famidear with.

In 1923 he entered public school at Riverdale. The next year he attended the Madison School at Ogden, the family having moved from the farm to the city for the winter. The balance of his elementary and Junior High School training he received at Riverdale. Baseball played an important part in his Junior High activities. His team won the first silver trophy in Weber County. In September 1932, he enteredd Weberr County High School and Senior Seminary and continued the courses until he graduated from the High School and Senior Seminary inthe spring of 1935. During the last year while he was a senior he was chosen "Yell Leader" of the school. During the summer before he entered High School he was a member of the 4 H Club, as a result of which he became interested in and took the course of animal husbandry. With the beginning of the school year, he attended Weber College for two semesters and in the fall of 1936 he took another semester. This ended his College work.

During the eighth year of his life, or on August 2, 1925 he was baptized in the Veber River at Riverdale, by David M. Kennedy and was confirmed a member of the Church the same day by S. James Bingham. He attended Primary and Religion Class earlier in his youth until he graduated from both when he was twelve years of age, at which time he became a Boy Scout. There

During the summer of 1935, in company with 180 other Scouts, he went on a tour of some of the Eastern States and Canada. On this trip he visited Palmyra, New York, the Hill Cumorah and the Sacred Grove where the Prophet Joseph Smith received his first vision. On July 7, 1929, he was ordained a Deacon by S. James Bingham and began his attendance at Y. M. M. I. A. He was ordained a Teacher June 5, 1932 by his oldest brother Adrian Fife. On August 5, 1934 he was ordained a Priest by J. Allen Stimpson. All of these ordinations occured at Riverdale, Utah.

While he was attending the Weber College in the fall of 1936 he decided on taking a course in aeronautics, and on the 2nd day of December, 1937, he arrived in Los Angeles to stay at the home of his sister Ruth while he took a course at Curtis Wright Technical Institute of Aeronautics. He continued in this Institute for eleven months, excepting for a brief visit home in July, at the expiration of which period he graduated. After his graduation he secured employment at the Institute Corporation in Burbank California and aeroplane mechanic.

In March, 1936, he met Della Rae Roberts of Ogden, and that acquaintance ripened into a mutual love and while on his so brief vacation home from California, they were married on July 7, 1937 in the Logan Temple, By President Joseph Quinney. Four days after their marriage, he left to complete his work at the Institute. After he had completed his school in November and had secured a position with the Logan Corporation, his wife joined him on December 23, 1937. On January 26, 1939, he became the proud father of a fine daughter who was named Jane Fife. He is still in the employ of the Lockbert Corporation, and resides with his family at 631 E. Flower, Burbank, California.

DELLA RAE ROBERTS FIFE, (by Alva J. Fife). On July 28,1916, when many mothers still remained at home tohave their children, Della Rae Roberts was born at 260 32nd Street, in the house she was destined to live in until she married. She was blessed twice; once at Logan on Sept. 3, 1916 by Robert D. Roberts, and again on February 4, 1917 by Bishop Datus H. Engisn in the First Ward Chapel in Ogden, Utah. She lived for five years comparatively uneventful, then she had her tonsils taken out by Dr. J. D. Harding at the Dee Hospital in Ogden, on October 21, 1921.

Because of her smallness, there was some question as to the

truth of her being six years of age, so she could start to school. Her mother decided that if she did start in Kindergarten instead of the First Grade it probably would be to Della Rae's advantage. Kindergarten and her following four years of school were spent at Washington Public School; then because the school was overcrowded she had to change for her Fifth and Sixth Grades at the Pingree School. At the age of twelve she registered in Washington Junior High School. That year she took interest in school dramatics, playing the part of Jane in the play: "Seventeen", by Booth Tarkington. She made many new friends and enjoyed the work very much, so much that the next year she continued taking part in the entertainments at school and at church. Her first two years of High School were completed at Washington. In September, 1933, Della Rae entered Ogden High School and during the following two years she finished a course in English, graduating on May 29, 1935.

At the age of eight, on November 5, 1924 she was baptized by George D. Morse, and confirmed the same day by J. LeRoy Wright. She attended Sunday School, Primary, Religion Class and Seminary regularly and on August 31, 1930 she graduated from Frimary. On May 12, 1932, she graduated from Junior Seminary. She then entered Mutual and during her first year she participated in a drama contest the Stake Mutual held for the first year Bee Hive classes. They gave each class a list of plays. The members of the classes were to make a choice then cast and direct it. Della Rae's class worked very hard being determined to win, and they did. During the Mutual year of 1937-38 she was Secretary of the Y. W. M. I. A. of the Ogden First Ward.

In July 1935, Della Rae was employed by the Quinn Garment Co, In March of 1936 she met Alva J. Fife of Riverdale, Utah and started keeping company with him. On the first day of the following year he left for Los Angeles, living there with his sisters while taking a course in mechanics at **Surtis**-Wright Technical Institute of Aeronautics. In July he came home for a two weeks vacation and on July 7, 1937, they were married in the Logan Temple by President Joseph Quinney.

For five months she continued working while her husband completed his course and had obtained a job. On the 23rd of December she Joined him in Los Angeles. They now reside at 631 East Flower, Burbank, California. Last January, 26, 1939 they had an addition to the family; a little girl whom they called Jane.

JANE FIFE, (by Della Rae R. Fife) was born on January 26, 1939, at the French Hospital, Los Angeles, California She weighed seven pounds and nine ounces. She is the daughter of Alva J. and Della Rae Roberts Fife. She was blessed April 2, 1939 in Wilshire Ward, Hollywood Stake by J. LeRoy Wright. Her blessing in full is as follows:-

"Our Father in Heaven, we Thy servants present before Thee this little girl and according to the plan of our Lord and Saviour, we give unto her a name and a father's blessing. The name chosen by her parents, and which we now give unto her is Jane Fife, by which name she shall be known here on earth. We prayThee, our Father to bless this little girl with health sufficient to withstand the ailments of childhood, that she may grow to become a useful instrument in thy hands of doing much good here in the earth. Bless her parents that they may teach her correct principles, the obediance of which will lead her back again into Thy presence. May they teach her the principles of the gospel sothat at the age of accountabblittyshe may become a member of the Church of Jesus Christ of Latter Day Saints through the portals of baptism. We thank Thee, our Father for the gift of this daughter to her parents and bless her with a clear mind and an active and healthy body. These blessings with all others Thou knowest would be for her good, we seal upon her by the power and virtue of the Melchizadek Priesthood in us vested, and in the name of Jesus Christi. Amen. !!

Since her birth she has thrived exceptionally well. Attthis date (Sept. 14, 1939) she has no teeth, but her gums are swollen and bothering her considerably and it looks as though her teeth may come through at any time. She has just started to "Patty-cake" and she is real cute.

JOYS AND SORROWS

(By D. R. Roberts)

HANNAH JUANITA ROBERTS, (By D. R. Roberts). On the 2nd of August, 1902, at 5:50 A. M. there was born to David R. and

Tryphena lavis Roberts at 388 North 4th lest Street, Logan, Utah a a fine little girl weighing four pounds. On October 5, 1902 she was blessed with the name Hannah (after her father's mother) Juanita Roberts, by her father, D. R. Roberts. She was a strong healthy child but her mother for some reason had no milk for her and she had to be fed from a bottle. It was impossible to get anythingto nourish her properly. At this time doctors did not seem to know much about proper dietetics for babies. Everything that could be done was done for her but to no avail. Out of those conditions she developed a bowel complaint which finally wore out her splendid vitality and she passed beyond on January 8, 1903. She was buried in the Logan, Utah cemetery. She was sweetlypatient. She won our hearts and her place in our home, and her parting brought sorrow. (R.Rec. 70)

CEDY CREAT ROBERTS, (by D. R. Roberts), doughter of David R. and Tryphena Davis Roberts was born on January 14, 1904 in the home on the corner of 4th North and 4th Vest Streets, Logan, Utah. She weighed ten pounds. She was blessed by her father D. R. Roberts on March 6, 1904. (R.Rec. 74) She was named Cedy (after her mother's mother) Gwen Roberts. She was a perfect child, strong and vigorous physically and of a most pleasing disposition. She was the joy of the home. Everyone loved her. On Dec. 25 (Christmes) 1904 she had a slight croup which developed into pneumonia and she grew graduallyworse despite every effort then known to science to check it until J.n. 1st (New Year) at 12:15 P.M., 1905 when she left in death. She had been the light and life of the home. She was buried by the side of her sister in the Logan Cemetery. We were now again in deepest sorrow. (R.Rec. 79)

On May 9, 1915 a fine baby boy came to the home of David R. and Tryphena Davis Roberts at 260 32nd Street, Ogden, Utah. He was the largest baby that had been born to them. He had a splendid physical development but for some unaccountable reason he died at birth. He was un-named. We call him "Baby Boy" His loss was a sorrow. He was buried beside his little sisters in the Logan Cemetery. (R.Rec.113) Now (1940) mother is with her three loved little ones and samon we shall meet again, never to part.

LIFE OF HUGH ROBERTS

HUGH ROBERTS, (By Annie Bodily Roberts), son of Robert D. Roberts and Hannah Roberts who was the daughter of Hugh Roberts, and Mary Oweh Roberts, who were the first of his ancestors to accept the gospel, was born in Logan, Utah on May 22, 1876, in his father's little three-room log cabin. At his birth, his mother's health was very poor and he was born prematurely, weighing only two pounds. Fearing that Hugh would not live, his father had him blessed on that same day by Elder George Fainter.

He was very frail and weak but through the tender care of his grandmother, the mother of his father, he survived. He required special and constant care and attention, crying almost continually. He feels that he-owes a part of his existence to Sister Ballard, the mother of Apostle Melvin J. Ballard. Due to his mother's condition, she could not nurse him and Sister Ballard having given birth to a baby girl only a short time before, came to his home daily and nursed him along with her own child.

He began his schooling at an early age at the Logan Third and School District. He continued his schooling in the second Ward District School and went to school at Lindquist Hall. He then attended the Brigham Young College Preparatory school, and pupon graduation he completed one year Normal in Brigham Young College proper. After that year he became discouraged and quit his schooling.

"Logan City, June 5, 1884. Hugh Roberts was baptized by William E. Partington and was confirmed by John Johnson the same day." (R. Rec. 24)

"February 7, 1891. Hugh Roberts was ordained to the office of a Deacon in the Lesser Priesthood by Bishop Robert Davidson, in the Third Ward Logan City." (R Rec. 43)

"December 18, 1893. Hugh Roberts was ordained to the office of a Priest by Richard Yeates assisted by Bishop Robert Davidson and Lars C. Larson." (R. Rec. 48)

At twenty-two Hugh was called on a mission to the southern States. He was ordained an Elder on March 7th 1899, under the hands of William Worley, Lars Jacobsen and I. B. Holman, with Brother Worley acting as mouth. He received his endowments on March 30, 1899 and on April 11, 1899 at 3:30 P. M. he left has home in Logan to fulfill his mission in the Southern States. On April 12, he was ordained a Seventy and set apart for his mission by Apostle Mathias F. Cowley. On April 13, he left Salt Lake for his field of labor, arriving at Chattanooga, Tennessee on the sixteenth of that month. On April 18, the elders met President Ben E. Rich and held a meeting and Hugh was assigned to labor in the East Kentucky Conference. His first companion was Franklin Budge of Paris, Idaho (R Rec. 60). He labored twenty seven months in the mission field and was released to return home. (R.Rec. 69)

On arriving home he was active in church work, a member of the Ward Choir, a Ward Teacher, a Teacher in Mutual and Assistant Chairman of the Ward Religion Class. He also acted as Chairman of the missionary committee to collect means for missionaries. Shortly after he returned home, me met his companion Maggie Mae Terry and they were married on June 25, 1902 in the Logan Temple by Brother Thomas Morgan. (R.Rec. 71). They spent ten years of joy and happiness together and during that time, were blessed with six children; a boy and five girls. At this time, Maggie was calked to the great beyond to join a baby daughter who had preceded her in death. (R.Rec. 106). Hugh was left with the five surviving children, the oldest, Eugene being only nine years old.

He battled and struggled for three and one-half years to sustain his home. At this time he was married again to Annie Delila Bodily, daughter of James Bodily and Mary Louisa Hyde. They were married on October 12th, 1916 at the temple in Salt Lake City; the ceremony being performed by Alvin F. Smith. (R.Rec. 114) Three sons were born to this union. (R. Rec. 118)

The family continued to live in Logan, at 321 W. 5th North Street. With things not going so well financially for the family

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he decided to sell his home and go to farming. He finally traded his home in Logan for a farm located at Downey, Idaho. He moved from Logan on the ninth day of April, 1918. That spring he had eighty acres of grain and his prospects for a bounteous harvest looked very good. In June drought and hot winds cut the fields down and a little later grasshoppers came by the millions and destroyed what wheat remained. That fall he planted sixty acres of grain, but with winter coming on he began looking for a buyer. He finally sold his farm to Percy Beckstead who assumed all of his obligations and gave him two hundred dollars in cash.

Having no desire to return to his former home. Hugh decided to move to Twin Falks, Idaho. He had heard much about the city and believed he could find better opportunities there. With the cash he had received from his farm he chartered an Immigrant car and loaded all his household goods, chickens, cow, pig etc. in the car and arrived in Twin Falls on October 20, 1919. Everything in the city was booming and he secured a vacant lot there and moved his family into three tents which he erected on his lot. Two of these tents had board floors but the third which was used for a bed-room had only the bare ground. Under these conditions his family suffered through the winter's cold. In the spring he and his son Eugene tore down the tents, dug a basement and built a two-room house 32 feet by 14 feet, in size. They lived in this small home for ten years during which time the family was troubled with considerable sickness, eighteen operations being performed. They were also quarantined for small pox for over two months. During this time he was employed by the city, in various warehouses, and by the highway district in road construction work.

He also continued very active in his church duties. He was secretary and treasurer of the Twin Falls Stake Mutuals, Ward Teacher, Secretary and Treasurer of the Genealogical Society, and a member of the ward choir. He was also appointed by Bishop Claud Brown of the Twin Falls Second Ward, to baptize for the month of February, 1926. On February sixth he baptized eighteen six of whom were adults. He assisted Bishop Brown in setting apart four Relief Society teachers and eight Primary workers. On July 12, 1926, he left his home in Twin Falls and started for Logan, Utah, traveling on foot. He labored there in the Logan Temple July 13, 14, 15 and 16. He was baptized for forty-five

of the dead and was endowed for seven. He also stood as witness for five hundred and five baptisms. He was secretary of the 202nd Quorum of Seventies of the Twin Falls stake. During his stay in Twin Falls, the wards co-operated in building a stake tabernacle, to which Hugh contributed over three hundred dollars in cash and sixty dollars in labor.

While in Twin Falls he blessed Eugene Ferrin and Lila Larine Williams and confirmed Francis Richards. He was ordained a High Priest at Twin Falls on August 14, 1927 by Brother Andrew Ghenn. He also served as a home missionary in 1924-25 and he labored in Roseworth Ward and in Castleford, Idaho. During the winter of 1925-26 he was sent to labor in Hohlister, Idaho and at Rogerson, Idaho, as a missionary.

In October 1929, he resigned his position with the Highway District and went to Rupert, Idaho where he purchased a small acreage near town. He moved his family here on November 2,1929. He sold his home in Twin Falls to help pay for his new home. That summer he raised 155 bushels of grain on his little place and four tons of hay. In September he sold this place and purchased a twenty acre track near Acequia, Idaho, for \$2700.00 paying \$500.00 down. Not being able to get possession of his place until March, 1931 he moved his family to Paul, Idaho where he was employed as watchman at the imaigamated Sugar Company's factory.

In January 1930, he was set apart to labor as a missionary in the Minidoka Stake. He was also called to teach and supervise the teachers quorum of the Rupert Second Ward. He acted as a ward teacher in the spring of 1930. On March 1, 1931 he moved his family to his newly purchased farm in Acequia. Since that time he has acquired the remainder of the forty acres on which he lives, and has leveled and improved the place, thill at the present time it is in excellent condition.

Since moving to Acequia, his church activities have been waried. He labored for awhile as assistant chairman of the Stake Genealogical Committee. He has served as Ward Teacher and at the present time is teacher of the parents class in Sunday School and laboring as a stake missionary. During the last two years while actings a stake missionary, he had had the privilege of baptizing into the church several members he had converted.

DEDICATION.

IN LOVING REMEMBRANCE

of my FATHER;

ROBERT D. ROBERTS

-a RECORD KEEPER

-E.ndof onc

HEAVEN'S NOBILITY; -

Who always manifested so much tender solicitude in my behalf;

I most earnestly and respectfully

DEDICATE

this RECORD of

HIS FATHER'S FAMILY,

"For the benefit of posterity".

Humbly and Sincerely,

David Robert Roberts, ap Robert David Roberts,

ap David Roberts,

ap Robert Roberts,

ap Rhys Roberts.

Ogden, Utah.

March, 1940

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BOOK OF REMEMBRANCE

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DAVID AND CATHERINE ROBERTS

Natives of LLANFROTHAN, MEIRIONETHSHIRE, WALES,
and their

FAMILY

Including:-

HISTORY, GENEALOGY, BIOGRAPHIES, PRIESTHOOD, IN THE FAMILY, VOCATIONS, SCHOOL TRAINING, CIVIC AND RELIGIOUS ACTIVITIES, NARRATIVES, FAITH PROMOTING INCIDENTS, MISSIONS, INSPIRATIONS, DREAMS, SCRIPTURAL DOCTRINE, LITERARY PRODUCTIONS, PATRIARCHIAL BLESSINGS, FUNERAL PROCEEDINGS, TEMPLE WORK, FAMILY ORGANIZATION, MOVES AND MIGRATIONS, ETC.

"FOR THE BENEFIT OF POSTERITY"

Compiled, Edited and Arranged by,
Ogden, Utah, March, 1940. David R. Roberts



Robert D. Roberts (age 34) (See Sections A, B. C, I and J)



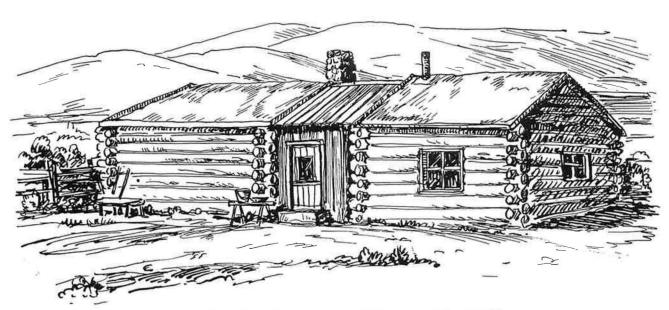
Hannah Roberts Roberts (age 24) (See Sec. B27)



David Robert Roberts (age 21) (See Sec. B31)



Hugh Roberts (age 20) (See Sec. B99)



The old Roberts Family Home from 1860 to 1879, No. 315 West 1st North St., Logan, Utah, where the two boys were born.

(See Sec. A Frontis 2)
Drawn by B. Y. Andelin



Hugh Roberts (age 30) (See Sec. B99)



Maggie May Terry Roberts (age 25) (See Sec. B101)



Hugh Eugene Roberts (age 25) (See Sec. B102)



Susan Gladwyn Roberts Roberts (age 18) (See Sec. B109)





Kathryn Roberts Rose (age 20) (See Sec. B113)



In Memory of Hannah Roberts Sept. 1906 - Oct. 1907 (See Sec. B112)

Dora Roberts Carlisle (age 28) (See Sec. B114)





Hugh Roberts Home, No. 309 West 1st North St., Logan, Utah

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Since the purchase of his farm, his activity has been mainly that of farming, performing only a few other jobs. He is at the present time providing an excellent living for himself and those of his family who are at home.

SKETCH OF MAGGIE MAY TERRY ROBERTS

MAGGIE MAY TERRY ROBERTS, (by William Z. Terry), daughter of William Anderson Terry and Susan Zimmerman, was born April 1, 1881 at Lewiston, Utah; died February 21, 1913 at Logan, Utah; baptized April 1, 1889 at Logan; married in the Logan Temple June 25, 1902 to Hugh Roberts, son of Robert D. Roberts and Hannah Roberts, (maiden name), born May 22, 1876 at Dogan.

Ancestors: Maggit was a descendant of Richard Terry who came to America from Longon England, in 1635 and settled in Southold, Long Island, New York. One branch of the Terry family moved to Canada after the close of the Revolutionary War. Maggie's grandfather, great grandfather and their families joined the Church of Jesus Christ of Latter Day Saints at Toronto, Canada in the spring of 1838, and moved to Missouri during the same year. From Missouri they went to Illinois and helped to build Nauvoo. From Nauvoo they came to Utah. Through her fourth great grandfather, Jemima Parshall wife of Jonathan Terry, Maggie's pedigree has been traced back to Adam. On her mother's side Maggie was a descendant of rather well to do, educated German families. Several of her ancestors on this line were teachers in the higher schools of Germany. Two were Mayors of cities.

Sketch of her life: Maggie was born in Lewiston in 1881. She moved with her parents to Richmond in 1888, and from there to Log gan in 1895. At these places she attended Sunday School, Primary and Mutuals with girls of her own age. From a sweet lovely girl, Maggie grew into # rather pretty woman, just a little above medium height; tall straight and well built, though not stout. Her eyes and heir were both dark, almost black. Her hair was naturally wavy. As a child she were it in long natural ringlets. She was affable and made many friends by her pleasing consideration for

others. She was just a little particular about the spelling of her name. It was actually Maggie. She knew it and was proud of it. Any attempt to call her Margaret was met with a prompt and decisive "That is not my name."

Maggie was always thoughtful and gracious in the home. No sister could have been kinder to a brother than Maggie was to me. All her brothers and sisters loved her. In Logan she worked in a knitting factory and brought her money home to be spent as needed in the household. She often dided with a brother or sister who happened to be in need of a little money. When one of her brothers came home from a mission, broke of course, and his sweetheart came to Logan for a visit, Maggie furnished the money for a theater party without anyone asking or even suggesting it.

Maggie loved home life. She married the man of her choice and settled down with the ambition to raise a worthy family. She had six children, one of whom died in infancy. She was devoted to her husband and loved her children with a great mother's tenderness. But her work was cut short by organic heart trouble, which gradually broke down her robust constitution and sent her to an early grave leaving a family of five small children, the eldest of whom was not quite ten. Maggie lives in her children. She has a son of whom we are all proud, and four fine daughters who will carry on the work and memory of their mother.

"MY MOTHER; (by H. Eugene Roberts). "Memories of my mother are many. She always had the tenderest consideration for my father and sisters and me. At the time of her departure from this mortal existence, she knew that morning that it was only a matter of hours. She called me to her bedside and loved me and said: - Tugene, you are my only son, - be a good boy and please look after your sisters, as Mother will not be able to stay with you much longer'

My Mother was happy with us all and did not want to leave but her spirit dwelks in us and I hope she will always be proud of us."

"A TRIBUTE TO MY MOTHER" (by Susan Roberts)
So many have told me about her,
Seems strange, we know not why

When she was needed by six of us so badly
God let her die.
But I thank God for a wonderful mother,
For the memories that linger on
For the grand things I've heard from others
All these years shes been gone
Many's the time I've been told,
By people who knew her well
Susan, be as good, kind and sweet at your mother,—
She was loved by everyone—
She was loved more than mere words can tell.

HUGH EUGENE ROBERTS AND FAMILY

HUGH EUGENE ROBERTS (by Hugh Roberts), son of Hugh Roberts and Maggie Mag Terry, was born at Logan, Cache County, Utah May 30, 1903 and was blessed by his uncle David R. Roberts on the third of July, 1903. He was baptized by Jacob Miller, on June 6, 1911 and confirmed by Thomas Morgan June 6, 1911 in the Logan Temple at Logan, Utah. He was ordained a Deacon by his father July 4, 1915.

Upon the death of his mother in 1912, Eugene, the name by which he is known in the family, went to live with his grand-father Roberts. He sold newspapers on week-ends and during the summers drove a herd of cows three miles to pasture and back at night. During the haying season this was done on foot as there were no horses available. While living with his grand-father, Eugene worked in the fields, gardens and helped with the milking and other chores.

After the second marriage of his father, Eugene and his four sisters were all brought together in a home on West 5th North Street in Logan. During the summers of 1915 and 1916 he worked on farms in Petersboro, Utah and Fairview Idaho. In 1917 Eugene moved with the family to Downey, Idaho, where his father had purchased a dry farm. There was no house on the farm so

the family located in Grants Ward Idaho, a few miles southeast of howney. He helped his father on the farm doing the plowing on same and worked for a man named Byington. Due to crop failures, caused by drought and grasshoppers, his father disposed of the farm the same fall and moved to Twin Falls, Idaho.

During the first three years, Eugene was in the grade school he was very bright and received a half grade special promotion, however, while in the third grade at Christmas time he visited his grandmother Terty, with his mother and sister Susan and had a severe case of Scarlet Fever, leaving him slightly deaf and of a nervous disposition. He was greatly handicapped in his schooling thereafter because of lack of ability to concentrate. He failed in all of his studies during his first half year in High School in Logan and also failed in studies taken in an afternoon course at the Twin Falls High School.

The family was in very poor circumstances upon our arrival in Twin Falls, and Eugene at the age of fifteen years obtained a job on the Twin Falls Chronicle, a morning paper. His working hours were from 10 P. M. until 6 A. M. On this newspaper Eugene learned to set type, cast strips, run a drum cylinder press. a folding machine and was the mail clerk. He was what is known as an .. all-around "Frinter's Devil". He attended High School in Twin Falls for only part of one year during the afternoons and discontinued school after failing in his studies. After two years with this paper Eugene lost his job when the paper suspended publication because of financial embarassment. Eugene went to work for the Twin Falls Times for the next several months and lost his job oh this paper in May 1921, when it changed hands and the new owner began curtailing expenses. On June 8, 1921, at the age of 18. Eugene left home and went to Salt Lake City. Utah. for the purpose of finding work in the newspaper business. Work was scarce in Salt Lake and he found only a few days labor in his trade. In July, 1921, with no funds, Eugene left Salt Lake City for Los Angeles, California in pursuit of work in his trade. Before leaving Twin Falls. Eugene was ordained a teacher by Grover N. Arrington, on March 13, 1921 in the Twin Falls meeting house.

Eugene arrived in Los Angeles on the third Thursday in July and the following day obtained a job on the Los Angeles Herald, working in the machine shop at \$24.00 per week, however he was not to begin work until the following Monday morning. He was

broke and had nothing to eat on Friday but endeavored to work on the Los Angeles Examiner, inserting papers for the Sunday edition. He was promised a job for Saturday but when Saturday came there was no work and that evening after all hands had been hired he was told that he would not be needed, but to come back next week. Having gone hungry for two days was too much for him and when the last ray of hope had ended in a final no, he broke down and cried in the mailing room. When one of the bosses saw him erying and found he had not eaten for two days and nad no one to turn to, several of the boys in the mailing room took up a small collection, and sent him out to eat with orders to hurry back and go to work. At the end of that night's work they paid him about \$3.00 cash.

Eugene went to work the following Monday morning at the Herald and on every week-end thereafter, worked Friday and Saturday nights at the Exeminer and earned about \$30 to 32 every week in the two jobs. After about three months Eugene was given a job in the composing romm of the Los Angeles Examiner as an apprentice and after about six months he quit because he did not believe he was being advanced fast enough in his work. He really had very little training in this job to help him become a full fledged compositor as soon as he was entitled to be, considering his previous training. In January, 1922. Eugene left Los Angeles by freight train, cocssing Arizona, New Mexico, Texas and Kansas to Kansas City, Missouri. He worked a month on the Kansas City Star and in a job printing plant in Independence Missouri. He left Kansas City in February going to Chicago, Illinois, where he worked for the next six years. His first job in Chicago was with a large commercial printing company as a Union Apprentice. It was while Eugene was on this job that he was run over by an automobile in the Chicago loop, at Washington and Clark Streets, when alighting from a street car. He sustained a broken ankle and a fractured skull and was taken to the Cook County Hospital.

Eugene quit his job at the W. P. Dunn Printing Company when he was unable to get proper instructions in printing. He found a new job readily at a considerable increase in wages and earned \$35.00 per week. During the next year of so he worked in several printing shops, a color type shop, a label house, an envelope company etc. In the fall of 1923, Eugene without any High School training entered the Ehicago Kent College of Law as a special

student, after a summer vacation with his parents in Twin Falls. The work in Law was exceedingly hard for him because of his lack of preparatory schooling. He passed some of his subjects, but it was necessary to go to summer school during the summers of 1924 and 1925 to make up the subjects he had failed. During the summer of 1925, he also started a course in College preparatory work at the Chicago prep School, and took the University of Illinois examinations. During the school year of 1925-6, Eugene passed eight subjects by University of Illinois examinations and took eight others but never completed them sufficiently to pass the entrance examinations.

In the fall of 1926, Eugene entered the Chicago Law School. an evening school where one subject was taught at a time, and in June, 1927, completed his three year law course. His grades in the final year were all good but since he had entered as a special student, did not receive a diploma. Eugene received 3400.00 from the sale of a plot of land which he had purchased in Twin Falls, and purchased a newspaper with this money in the summer of 1924. The name of this paper was the Devon-Testern News, and was a Chicago community newspaper of free distribution. The advertising in the paper paid all expenses and put him through school during the year of 1924-25. Eugene sold the ads and wrote the news items. edited the paper and had it printed for him. He then supervised the door to door distribution and handled the collections. Publication of the paper was suspended in the summer of 1925. On July 12.1925. Elder Stanley W. Johnson ordained Eugene a Priest in the Logan Square branch, at Chicago.

Eugene went to work for the Roll-a-Way Bed Corporation, of which William A. Matheson, (the branch president of the Logan Square Branch), was President. Mr. Matheson has since become the President of the new Chicago Stake of the L.D. S. Church. For about twenty months Eugene sold Roll-a-Way beds to the large Apartment House builders in Chicago and in Detroit, Michigan. Shortly prior to completing his schooling in June 1927, Eugene went to work at the Mumm Printing Company in Evanston, Illinois to pay up a printing bill which he owed upon suspending publication of his newspaper. While working in Evanston, he passed through the same community where the Devon-Western News was distributed and after many overtures on the part of his former advertisers he was induced to start publication of a new newspaper. This time it was called the North Town Herald. In three months Eugene built

this paper up in May, June, July and part of August, 1927 and sold it to Carl J. Mumm, making \$1000.00 on the sale of the publication

Eugene had not been to his home in Twin Falls for four years and longed to be nearer his relatives and in August, 1927 he left Chicago and came home for a visit. In the fall of 1927 he took the Utah State Bar Examination and failed. During the winter he kept house with his sisters Edda Mae and Kathrine in Salt Lake City and worked as a Law Clerk for Horace G. Knowlton, lawyer and close personal friend, whom he had known in Chicago. In the fall of 1927 Eugene assisted Horace J. Knowlton with a phase of Jphn F. Bowman's campaign for Mayor of Salt Lake City. Eugene spent two weeks of hard work but did not receive as much as thanks for the work when Mr. Bowman was elected.

In the spring of 1928, Eugene again took the Utah State Bar examination and passed. He was admitted to practice in the State of Utah September 20,1928. During the spring of 1928 and while waiting to hear from the Bar examinations he visited his home in Twin Falls and took a trip through the northwest, going to Oregon ashington and Vancouver, B.C., returning to Kellogg, Idaho where he worked in the smelter for a few weeks. He then went to Yellowstone Park, and worked three months at the Mammouth Hotel. Elder Joseph V. Smith ordained Eugene an Elder on November 27, 1927, in Salt Lake City, at the 18th Ward Meeting House.

Unable to find a satisfactory opening for the practice of law in Utah, Eugene returned to Chicago in November, 1928 and got a job selling advertising on a new News-Magazine statting publication in the uptown section of Chicago. The publication was known as the Uptown Review and he earned \$40.00 per week at this work. He quit the Job in January, 1929 and went to Detroit Michigan to visit a former room-mate and fellow employee in the printing bushness in Chicago, by the name of David B. Beard. In February, he went by bus to Washington D. C. When Eugene arrived in Washington, he was short of funds and immediately found employment selling Real Silk Hosiery.

About March 3, 1929, Eugene called on George D. Casto, formerly of Logan, Utah who had been in Utah electioneering in the fall of 1928 and had asked Eugene to look him up if he ever came to Washington. Mr. Casto asked why he had come to Washington and was told he had hopes of becoming a Special Agent

of the Department of Justice. Mr. Casto advised that he knew the Federal Bureau of Investigation, U. S. Department of Justice was taking on a new class of Special Agents March 11, 1929, and he believed he could get Figene in in it. He advised that two Mormon boys were already enrolled in the Class; namely S. S. Christiansen of Wellsville, Utah and Samuel P. Cowley of Logan, Utah. He immediately called Ike Stewart, Senator Smoot's secretary, and made an appointment for Eugene, who went to the Senate Office and met Senator Smoot. An appointment was made by Mr. Stewart for Eugene with Harold Nathan, Assistant Director of the Federal Bureau of Investigation. Eugene went to the old Department of Justice building and was interviewed by Mr. Nathan, and a few days later by Inspector J. Egan. He was later told by Mr. Casto that the F. B. I. had turned him down because he was too timid. however, when Senator Smoot asked Mr. Casto what he thought about Eugene, he advised that he had never recommended a Mormon boy yet who had failed to make good and he would appreciate it if Senator Smoot would get Eugene the appointment. This was done and Eugene was appointed Special Agent, Federal Bureau of Investigation U. S. Department of Justice on March 11, 1929

After two weeks schooling on the Manual of Rules and Regulations and the Manual of Instructions, Eugene was assigned to his first office :- Portland. Oregon. He worked in Portland three months and was transferred to San Francisco, California where he worked tix months. While in San Francisco ward Eugene became M Men class leader in the M. I. A. and as such was a real leader of the Young Men in the Ward. He was transferred to New York City, N. Y. in December, 1929, and worked in that office for twelve months. His cases involved White Slave Traffic Act, National Motor Vehicle Theft Act, Bankruptcy Act, Anti Trust Act etc. violations. He was instrumental in catching two fugitives from justice who had been sought by the Justice Department for several years, while in this office. He was active in church work in the Manhattan Branch and was Second Counselor in the Y. M. M. I. A. until his transfer in December, 1930 to Butte Montana. He arrived in Butte in time to leave for Logan, Utah, where he spent Christmas with his sisten and brother-in-law Susah and Elliott J. Roberts

For the next fourteen months Eugene worked in the States of Montana and Idaho handling the usual run of cases. He caught

several fugitives from justice and sent several men to McNeil Island (Federal Penetentiary). While attached to the Butte Office, Eigene was able to visit his parents and brothers in Acequia frequently. On one occasion Eugene chartered a aeroplane with a Deputy United States Marshal to fly from Billings to Ekalaka, Montana and return, with a Federal prisoner. He was transferred to New Orleans, Louisiana in February, 1932, where he worked for three months. He traveled in Louisiana, Mississippi and Alabama out of this office. In addition to the usual run of cases, Eugene had worked on up to this time he investigated several Peonage, (slave) cases while attached to the New Orleans office.

His next office was in Cincinnati, Ohio. However, while in Mississippi, he purchased a 1931 Ford car and had authorization to travel via automobile thereafter. Eugene was one of the first Special Agents in the F. B. I. to travel by automobile. He received seven cents per mile until this was reduced to five cents in 1933. While in the Cincinnati office, Egene Traveled in Ohio, Kentucky and Indiana for three months on the usual run of investigations. He was transferred in August, 1932 to Los Angeles. California where he worked for the next thirteen months in Southern California and Arizona. In the spring of 1933, Eueene was on board the U.S.S.Flagship Saratoga, investigating a case of theft of government property, where in the chief Radio Operator had stolen \$5.000.00 worth of radio equipment, and was getting a signed confession when the March 1933 earthquakes began. The battle ship shook as badly as did buildings when Eugene arrived back on land at Long Beach, California.

Eugene was visiting his parents in June, 1933, at the time of the Kansas City Massacre, when a Special Agent of the F.B.I. was killed and two wounded. Two other Police Officers were also killed along with Frank Nash, a Big Time under-world bank robber and killer. His leave was cancelled and soon thereafter he began carrying firearms. He became proficient in the use of all kinds of firearms and an expert pistol shot. New laws were passed giving the F.B.I. jurisdiction over National Bank Robbert, kidnaping, extortion and many other serious crimes all of which in the ensuing years, Eugene received experience in investigating.

September 4, 1933, Eugene arrived in Birmingham, Alabama, and was immediately dispatched by Aeroplane to Oklahome City

Okla. to help guard Harvey Bailey and Arbert Bates, kidnapers of Chas. Urchell, during their trial. They were well known desperadoes and were subsequently sentenced to Alcatraz Island. In October, 1933, Eugene took a plane from Oklahome City to Phoenix, Arizona where he testified in Federal Court at Globe, Arizona in a murder case involving an Indian who had killed his squaw on an Indian Reservation, which he had investigated. The Indian was sentenced to life impresonment in the Federal Penetentiary at McNeill's Island.

For the next seven months Eugene worked in Alabama, Mississippi, Georgia and Tennessee, out of the Birmingham office. One ofthe cases he worked on at Columbus, Georgia, for a month, involved a double murder on the Fort Benning Georgia reservation. A negro and his son testified that a warden of the Chain Game committed the murders, but after the negroes were whipped, they changed their story and were convicted of perjury by their own testimony. This case was never solved as witnesses could not be found who would testify against the warden. Beginning in April. 1934. Eugene worked at Dayton Ohio for six weeks on the John Dillinger case, watching for any attempt of Dillinger to contact a former sweetheart. He was then transferred to the Washington. D. C. Field Office where he worked nine months. For one month. Eugene was a supervisor in the Bureau. He also assisted on an audit and investigation of the Federal offices, of the District Court for the District of Columbia when this work was turned over the F. B. I.

Eugene was transferred to Detroit, Michigan in March, 1935, and worked there until December 10, 1936, when he resigned from the Department of Justice, with seven wears and nine months service. During part of the time Eugene was in the Detroit office he was acting agent in charge of the office in the absence of the Special Agent in charge. He took Cassians McDonald into custody with another Special Agent, who was an apparently highly respected citizen living in Grosse Pointe, an expensive suburb of Detroit. McDonald had taken \$104,000.00 of the Bremer Kidnaping money from Miami Florida, to Havana Cuba, where it was changed to gold then back into other bills of United States currency. His bond was set at \$100,000.00 which he never made, and was later sentenced to fifteen years in a Federal Penetentiary by the Federal Judge at St. Paul. Minnesota.

One of the largest cases which Eugene had charge of was the Bank Robbery case of the Detroit Bank, Oakland-Woodland Branch, wherein \$64,740.00 was taken by five bank robbers. Eugene made the first identification in the case with photos of well known criminals in his possession. Two bank employees identified Charles Monazym and John "Whitie" Conley, a well-known safe cracker. Later Charles "Dutch" Brandt, was brought into the case through an informant. Raids were conducted taking into custody Brandt, Olive Conley, mother of John, Bea Boswell, sister of John and Margaret Allen, a sweetheart. Investigation at Cleveland Ohio by Eugene, uncovered over four thousand dollars of the money taken in the bank robbery, in a safety deposit box under an alias of Bea Boswell. The money had first been placed in another safety box by Olive Conley and Margaret Allen. In the trial of this case, John Conley and Charles Brandt were sentenced to serve twenty-five years each in a Federal Penetentiary, plus two years each on a conspiracy charge. The three women were also convicted of conspiracy and each sentenced to two years in Federal Reformatory for their part in the bank robbery. While working on this bank robbery case, Eugene met Harry H. Bennett, Bersonnel Officer of the Ford Motor Company. Mr. Bennett gave Eugene a posttion with the Dearborn branch of the Ford Motor Company as Zone Mane ger. He worked in the Ann Arbor, Jackson, Michigan zone for the Dearborn branch until May, 1938 and came home on a two weeks vacation to Idaho at that time with his wife, Ruth and son Kay Eugene.

Eugene met Ruth Butler, during a visit home in September, 1935 and corresponded with her. Ruth quit teaching school in Burley, Idaho in December and went to Detroit Michigan where they were married by John H. Wunderli, Branch President of the Detroit Branch, December 14, 1935. A son, Kay Eugene was born to them at the Grace Hospital, February 9, 1937, in Detroit Michigan. When Eugene, Ruth and Kay were visiting in Idaho and Utah in May 1938, they went through the Salt Lake Temple May 12th, and received their endowments and were sealed together for time and eternity, their son Kay was also sealed to them. Aunt Nome Terry, of Ogden Utah went through with them.

On Eugene's return to Detroit, he became the advance man for a Ford Traveling caravan. His duties were to arrange for show grounds and get advertising for the Caravan which carried

several Moving Pictures and an Orchestra of six men known as the Ford Mountaineers. The carayan covered the State of Michigan during June, July and August. In September, October and November, he worked in the Truck and Commercial Department of the Dearborn branch. For three months he was given additional training in the Car Distrubutor's office, Michigan, Dealers (Parts) and claims receiving. He also had access to any department in the Ford Ronge plant and gained much valuable information. In March, 1939, Eugene was transferred to the Buffalo Branch of the Ford Motor Company, where he worked as a Zone Manager in the Syracuse Zone (4) and the Elmira New York - Villiamsport. Pa. Zone (6). During June and July the company had a "Bring 'em Back" sales campaign wherein all of Eight Zones were given quotas based upon past five months performance. Eugene was in Zone Six at the time and won the contest with 137 percent of his quota and disposed of Eight Cars more than the next highest man. For the first nine months in 1939, Zone 6 was highest in truck and commercial sales with 37.5 percent of the truck and commercial business in the Ford price. class. The next highest man was five percent behind. In October Eugene had a quota of nineteen truck and commercial units to sell in his Zone and sold thirty units making 158 percent of his quota and in first place by five percent margin. In the last three months of the year. Eugene was in top place in truck and commercial Sales in the Buffalo branch. He was among three highest men in used car sales during the 1940 Model season and in 5th position on new passenger caresales in the Branch. However, his boss did not personally like Eugene and he was let out on December 31, 1939. He is now seeking employment in New York City, N.Y. and Washington, D. C. A daughter, Cheryl Kathleen was born Aug. 16, 1939 at the Millard Fillmore Hospital in Buffalo.

On November 2, 1939, Eugene went to the Home Office of the Ford Motor Company in Dearborn, Michigan for three days in reward for his winning the June and July sales contest. Ruth, his wife, Kay and Cheryl, his children, accompanied him. While living in Buffalo, N. Y. Eugene and family often visited Niagara Falls, which was only 20 miles from their home. When Eugene was in Detroit, he was a counselor in the Mutual, Second and First, respectively in 1936-37 and was Second Counselor in the Sunday School Superintendentcy in 1937-38. In the fall of 1938, Eugene became the president of the Elders Quorum of the Detroit was Branch. Upon his transfer to Buffalo, N. Y. Eugene continued in his church activities and in October 1939, became

Tenor & Alto

"WE ARE GROWING OLD TOGETHER"
(Dedicated to Mr. and Mrs D. R. Roberts
Who loved to sing it)

Words & Music by Samuel B. Mitton



WHEN

By Permission of Author

When you can look on Nature in its glory,
And in creation glimpse an aim or plan;
And trust no creed too much, yet hear its story,
While building faith to guide a thinking man;
When you can prove by works, performed in season,
That service more than fortune is your goal;
When you can hope or doubt, yet follow reason,
And make it serve as pilot of your soul;

When you can others lead, yet self can master,
Or walk alone nor lean on willing friends;
When you in tears can undergo disaster,
Yet use it as a step to higher ends;
When you can fight and fall, where strength is wanted,
And drive the monster fear away, and then,
Can rise from failure with a heart undaunted,
And carry on to win or lose again;

When you can leave the angry word unspoken,
And blame yourself for much that brings you woe;
And soon forgive, to mend a heart that's broken,
Or better still can aid an erring foe;
When you can face dark clouds of gloom and sorrow,
Yet see beyond them sunny skies and blue;
When you can keep your poise, nor troubles borrow,
And dream, yet make your worthy dreams come true;

When you can use a Yes or No with power,
Where answers firm mean failure or success;
And count as wasted every day or bour
That fails to bring some gain or hat paness;
When you can habits form that ease your labors;
When you can keep your mind and body free,—
You'll honor self—you'll win the Love of neighbors,
And be, my son, the man I'd have you be.

By Brigham Clegg

THE MASTER KEY

By Lester H. Campbell

I found a key in my walk one day,
It was an odd looking key the least to say.
I studied it as I walked along,
Little concerned to whom it belonged.
It seemed I had seen that key before,
Was it the key to the lock of my door?

The more I thought of that little found key,
The more I was sure it belonged to me.
It seemed I had used that key some place,
And the lock at once I determined to trace,
So I fastened the key to a golden ring,
And commenced to try it on every thing,

The first lock yielded to it's very touch. Which indeed, surprised me very much To think, a key so very small, Would unlock a door so very tall. I stepped inside all thrilled to be, In a room so full of mystery.

There other doors were so plain to view, I resolved at once to try them too. It unlocked them all, each one in turn, Which made my soul with joy to burn To think, at last I, had found the key, That would open the doors of Eternity.

This Key, was sent from Heaven above, The SAVIOR Himself named it Love. It has opened the doors of death and hell, The prisoners, this story tell, How JESUS, through that Sacrifice, Gave This "MASTER KEY", to Paradise. Some use the key, so I am told, Till seventy times seven fold. God bless this key, that I did find, May it unlock this mortal mind, To move me off this mortal shelf, And love my neighbor as myself.

A CHOICE THOUGHT

The flowers that to my bier are brought
Will soon decay and be forgot;
But those you gave to me today
Are Flowers Eternal, no decay
Can come to them, through all the years
In this sad world of grief and tears.

-- S. B. Mitton

PRAYER (an Interpretation) --Author unknown

Many of us lose confidence in prayer because we do not recognize the answers. We ask for strength and God gives us difficulties which make us strong. We pray for wisdom and God sends problems, the solution of which develops wisdom. We plead for prosperity and God gives us brain and brawn to work. We plead for courage and God gives us dangers to overcome. We ask for favors and God gives us opportunities.

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He graduated from the eighth grade in school in 1935, and started to High School in the fall of the same year. He also became a member of the Acequia Scout Troop and during his summer vacation, went on a trip through Yellowstone Park with them. He and his two older brothers progressed through scouting together, until they became Eagle Scouts on September 2, 1936. He has been an active scout ever since and is at the present time Assistant Scout Master in the Acequia Troop. In May 1938 he received his first Palm Award and has applied for the second.

In 1936, David Trent his summer vacation on another trip through Yellowstone Park with the scout troop. On May 3, 1936, he was ordained a teacher by Isaac J. Larsen at the Meeting House in Acequia Ward.

In March 1938, he was sustained as Secretary of the Acequia Sunday School, which office he still holds. On May 28, of the same year, David was again honored by being able to go to the temple in Logan, Utah, where he was baptized for ninety-nine of his dead kindred. He was ordained a priest by his father on June 19, 1938. He graduated from the Acequia High School in May,1939. He re-entered High School the same fall, taking a post-graduate course in bookkeeping and accounting and acting as a chemistry laboratory assistant At the present time, (December 1939) he is remaining active in the church and school and enjoys the best of health. He has spent his summers at home, helping his father with the farm work the greater part of the time, doing only a few odd jobs in the cummunity.

"PLACES OF REFUGE" (By D. R. Roberts)

(10)"For the day of my visitation cometh speedily, in an hour when ye think not of; and where shall be the safety of my people, and refuge for hose who shall be left of them. (36) For it is ordained that in Zion and in her stakes and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead". Doc.& Cov. Sec. 124 - 10,36.

So there will be need of places of refuge. Where? The places that are appointed for "your baptisms for your dead" - Temples. Why? Because Temples provide a refuge from DOUBT and

INFIDELITY - for therein we may "see God". (Doc.& Cov. Sec. 97 - 15, 16.) A refuge from TETPTATION AND EVIL - for therein is a fortification against such. A refuge from SELFICHNESS for the things of the world, that destroys - for therein we seek unselfishly the welfare of others which begets love of others. That makes friends not only in the mortal world but in the spiritual realm. A refuge from the DESPAIR of these and the coming days of trial, and sorrow in the world, for despair is here to some, and it will come to many more. Already "men lift up their voices and curse God and die" (Sec. 45 - 32) When almost overwhelmed with trouble, if one is properly prepared, he can go to the Temple, there lay his burdens down and obtain courage and strength, faith and hope to successfully renew himself and win in the battle of life.

In the Temple is the spirit of peace - a peace to the soul "that passeth understanding" - and you, a joy that comes from the rejoicing of the souls of the redeemed and sanctified - and love, a love hallowed by the sacrifice of all desireable earthly things - a heavehly peace, joy and love to the soul that is prepared - the soul that has paid the price. Temple work is a shield from the destructive things of the world - a lamp to our feet - a refuge.

TEMPLE WORSHIP. (by D. R. Roberts)

Men worship money, houses, lands, flocks, herds, picture shows, the dance, the games, idleness, ease and the like, to the exclusion of everything else, and to such they pay tribute, with their time tithes and their offerings. Should they not much rather turn the lights of their autos toard the Temples of the Lord and there make offerings at the door of the Temple, and, entering, assist the Father in His great work of human redemption - worshipping the Lord, doing the work of Prophets, in the school of the Prophets and becoming "Saviours on Mount Zion".

Priest in the Holy Priesthood on April 18, 1937, being ordained by Brother Charles Garner. In spite of losing nearly two months of school he was able to graduate from High School, receiving his diploma May 27, 1937. The summer of 1937, Ethelbert worked for Clyde Gentry on his farm at \$30.00 per month, with his board and room.

Saving his earnings that summer, he entered the Utah State Agricultural College at Logan, Utah, taking a course in business administration and accounting. In Logan, he was very active in the Logan Third Ward Priesthood, Sunday School and Mutual. He took part on several ward programs. In May of that year he was again baptized in the Logan temple for ninety-nine of his kindred dead. The following summer he returned to Acequia to work for Mansfield West at \$35.00 per month. That fall he again entered school as a sophomore and in January of 1939 Ethelbert was elected to a National Commerce Fraternity at the college by maintaining a "B" average in his college work. In April he was elected vice-president of the organization and as a result became eligible for a trip to New York City to attend a Fraternity Convention. Due to Tinancial difficulties he was unable to attend.

The summer of 1939, Ethelbert worked for his uncle and aunt, Mrs. and Mrs. A. M. Bell in their Bottling Plant in Twin Falls, Idaho. Upon returning to school in Logan he was made Assistant Scoutmaster of Scout Troop No. 5 of the Logan Fifth Ward. At the present time (December 1939) he is progressing satisfactorily in school and church activities and is enjoying the best of health.

DAVID BODILY ROBERTS, (By Annie Bodily Roberts), son of Hugh Roberts and Annie Bodily Roberts, was born in Twin Falls, Idaho, at the family home on March 30, 1921. He was blessed by his father Hugh Roberts on May 1, 1921 at the Twin Falls Second Ward Meeting House. During his early childhood he was very active in his church activities. At the age of five he received an award for faithful attendance at Religion Class in the same Ward. At the early age of six, David started selling papers and with his two older brothers he raised babbits in order to make a little money for his own use.

In 1927 David was taken seriously ill with Bright's Disease. The terrible sickness, arising out of an abcess on the back of

his neck. Although he was only six years of age his head swelled up to the size of a full grown man's and his stomach became as hard as a rock. All hope for his recovery was given up, but through the faith and prayers of his family and a blessing given him by the Elders of the church, and the care of a wonderful doctor and nurse, he improved steadily and regained his health. He was baptized on March 30, 1939 in Rock Creek, near Twin Falls, Idaho by his father and witnessed by Elmer Taylor. He was confirmed by his father Hugh Roberts on April 7, 1929 in the Twin Falls Second Ward meeting house.

David began his schooling at the Twin Falls Public Schools on September 10, 1927 and continued his schooling there until November 2, 1929 when the family moved to Rupert, Idaho where he entered the Rupert schools. David also remained very active in the Sunday School and Frimary while in Rupert. In November, 1930 he moved with the family to Paul, Idaho where his father was employed as factory watchman at the Amalgamated Sugar Company. In March, 1931, the family moved to their present home in Acequia, Idaho. David completed the fourth grade in the Acequia schools after having attended the Rupert and Paul schools in the same year. The next four years David spent his summers herding cows for his father and the neighbors, thus continuing to supply himself with spending money.

After peas were harvested in the summer of 1932. David gleaned seed peas from a neighbor's field and earned enough to buy himself a romy. In August of 1932 David was stricken with appenticitis. Although the attending physician believed an operation would not save his life, his parents wanted the operation performed. The Elders were called inand David was given a blessing and after the operation his mother kept constant vigil over him while he was in the hospital. He was able to leave the hospital in fifteen days but his side continued to drain for thirteen weeks. His recovery was providential, and since that time he has enjoyed the best of health. David graduated from Primary on March 4. 1934, and was ordained a Deacon in the priesthood by his father that same day. In the spring of 1934, he went on a Father and Son's outing to Clarkston, Utah to visit the grave of Martin Harris, one of the founders of our church. On December 21, of that year he went on a temple excursion to Logan, Utah, where he was baptized in behalf of ten of the dead.

his schooling there on September 9, 1925, entering the Twin Falls public schools. He continued his schooling in Twin Falls until November 2, 1929, when the family moved to Rupert, Idaho During these years he spent his spare time raising habbits, selling papers to provide his own spending money. He sold the Twin Falls News each morning before school and again in the evening he would sell the Idaho Evening Times. He was also very active in his church work, being a member of the Primary, Religion Class and Sunday School. He was awarded a story book for faithful attendance to Religion Class at the age of seven years. He was baptized on his eighth birthday in Rock Creek, near Twin Falls by his father, and was confirmed by Albert Mulliner on October 2, 1927 in the Second Ward Meeting house in Twin Falls.

The family moved to Rupert, Minidoka County, Idaho on November 2, 1929, and there Ethelbert continued his church activities and school work. He spent the summer of 1930 helping his father on their small acreage near Rupert and in November of the same year the family again moved to Paul, Idaho where Ethelbert's father was employed as watchman at the factory of the Amalgamated Sugar Company. At Paul, he remained active in Sunday School but discontinued his Primary work due to the great distance from his home to the Meeting House.

In March, 1931, the family moved to their present home in Acequia, Minidoka County, Idaho, where they had purchased a farm. Ethelbert graduated from the sixth grade in June of that year, after having attended three different schools during one school year. During the summer of 1931 he spent a week with his sister, Susan in Lagan, Utah and another week with relatives in Fairview, Idaho. The remainder of the summer was spent assisting his father with the farm work. Ethelbert remained active in Sunday School, but did not re-enter Primary after moving to Acequia Ward. After his twelfth birthday, in the fall of 1931, he entered Mutual Improvement work and scouting. The scout troop however, never became a registered troop and soon became inactive. During the year he received a Penmanship Certificate in School. On January 3, 1932, he was ordained a Deacon by his father in the Acequia Ward Meeting House.

Upon entering school in the fall of 1932, Ethelbert started to play the snare drum in the school band and orchestra and the

following spring he graduated with honors from the eighth grade, receiving his diploma May 25, 1933. His vacation was spent on the f*rm in Acequia. Ethelbert entered high school in the fall of 1933. That fall he started playing a trumpet in the School Band, and progressed rapidly in his music. On November 11,1933, he was one of two Deacons in the ward who had the privilege of going to the temple in Logan, Utah and was baptized for thirty-seven of the dead. During the school year he was active in dramatics and basket ball.

In the fall of 1934, a registered scout troop was started in Acequia by Mr. La Verne Hughes, who was then principal of the High School. With his two brothers, Ethelbert entered the troop and they progressed very rapidly together. The entire scout troop of thirty-two boys starting as tenderfoot scouts completed their first class scouting requirements together. Ten of these boys completed their Star Scout requirements, five of them their Life Scout requirements, and Ethelbert, with his two brothers and a friend, Richard Parker, went through to Eagle Scouts together. They were given their Eagle badges by their mother on September 2,1936. On the day he graduated from High School, Ethelbert received his first Palm Award and at the present time has applied for the second.

On March 3, 1935, Ethelbert was ordained a teacher by his father. During the summer of 1935, he went on a trip through the Yellowstone Park with the Scout Troop. He entered school as a Junior that fall. During the school year, he acted as editor of the school paper and as manager of the Acequia High School Basket Ball Teams. On December 21, 1935, Ethelbert was again priviliged with a trip to the L. D. S. Temple in Logan, Utah where he was baptized for ten of the dead.

The summer of 1936, Ethelbert went to work for Mansfield West at \$20.00 per month and his board and room. He also took another trip through Yellowstone Park with the scout troop. During this time he and his companion, Richard Parker, were serving as Ward Teachers in the Acequia Ward. As a senior in High School, Ethelbert was elected Student Body President, of the High School. He also was a member of the basket ball squad and high school band until he was taken seriously ill with rheumatic fever shortly after the death of his brother James in February of 1937. With the help of the Lord he survived and was advanced to the office of a

to the top of a small hill Bernice's horse stumbled and James' head was crushed beneath it as it tried to rise. Thinking the accident might be serious the boys loaded James on his cousin's horse and between Ira and the Brewerton boy. His brother ran on foot the two miles to the house. He was immediately rushed to the hospital where an X Ray showed a fracture of the skull. The elders were called in before the operation and they promised James recovery without further pain. Through the faith of James and his parents and through the prayers of the entire family, the promise of the elders was fulfilled and James fully recovered. James spent the following summer of 1930 with his sister Susan in Logan, Utah, where he enjoyed swimming and picnics and he thought no place was more beautiful.

James graduated from the eighth grade in the Acequia Public Schools in May, 1931. During the school year he was awarded his Penmanship Certificate. He spent his summer vacation helping his father on their farm. On July 7, 1931 James went on an experient to the L. D. S. Temple in Logan, Utah, where he was baptized for one hundred and seven of the dead.

James entered High School in September of 1931. He was very active at this time in the band and glee club on the school. He also attended to his church duties faithfully. As a Junior in High School, James joined the scout troop in Acequia and with his two brothers, attained Eagle Scouthood in record time. He was given his Eagle Badge by his mother on September 2, 1936. He also was a member of the High School Opena that year (1934). As a Senior he served as editor of the school paper and as manager of the Acequia High School Basket Ball teams. He received his high school diploma in May, 1935

In the fall of 1935, James entered the University of Idaho at Moscow, Idaho. He enrolled as an engineer but finding the course too expensive, for him, he changed to a course in business organization. Due to financial difficulties, James was forced to quit school at Moscow at the end of the first semester, so he returned home. While at Moscow he was particularly active in the L. D. S. Seminary work. That summer James went to work for George Seamons at \$35.00 per month and his room and board. He saved his earnings with a view to continuing his school work in the fall. In preparation for school, James and a

friend, Wayne Larsen, decided to build themselves a trailer house in order to reduce their expenses, James doing the carpenter work. When the house was finished, they moved it to Albion, Idaho where the boys intended to enroll in the Albion State Normal school. Wayne stayed in school only about a month, then quit, so another friend, Claude Butler, moved in to batch with James. Each week-end the boys would either come home for supplies or one of their parents would take supplies to them.

On Friday, February 12, 1937, James' father loaded the car with provisions and with one of James' friends, Deb Osterhout, he went up to Albion to bring James home for the week-end. Upon arriving at the trailer home, James and his companion Claude were found dead in their beds by the grief stricken father. After an autopsy, by the state chemist, it was determined that the boys died from carbon-monoxide gas from their coal stove.

A beautiful double funeral was held at the boys' home in the Acequia Meeting House. Hundreds of friends and relatives attended and offered their consolation. Although nothing can replace our boys in our hearts, we are thankful that we know that they lived clean pure lives and we pray that God may grant us the privilege of re-uniting ourselves with them in the great beyond if by our lives we are worthy.

James Bodily Roberts was ordained a Teacher January 1st,1933, by his father. He was ordained a Priest Mar. 3, 1935 by his father. He was ordained an elder on April 26, 1936, by Elder Charles 0. Davis.

ETHELBERT BODILY ROBERTS, (By Annie Bodily Roberts), son of Hugh Roberts and Annie Bodily Roberts, was born on September 23, 1919 in Fairview, Franklin County, Idaho at the home of his grandparents, James and Mary L. Bodily. Shortly after his birth, his father and older brothers and sisters moved from the family home in (Grant Ward) Downey, Idaho, to Twin Falls, Idaho, Ethelbert and his mother joined the family there in November of that year. He was blessed January 4, 1920 by his father, Hugh Roberts. During the early part of 1920, he suffered from bronchial pneumonia, taking no nourishment for fifty-two hours. Through faith and prayers of the family he was healed.

His early boyhood was spent in Twin Falls, and he began





Hugh Roberts (age 64) (See Sec. B99)



James Bodily Roberts (age 19) (See Sec. B116)



Annie Delilah Bodily Roberts (age 59) (See Sec. B115)



Ethelbert Bodily Roberts (age 20) (See Sec. B117)



David Bodily Roberts (age 19) (See Sec. B119)



Home of Hugh Roberts on the farm at Acequia, Idaho. (near Rupert)

marriage she lived in Logan, Utah for two years, The family moved then to Downey, Idaho where after one season they were forced to sell their farm due to crop failures caused by drought and grasshoppers. They then moved to Twin Falls, Idaho. There she continued active in the church, being a teacher in Relief Society and a member of the Genealogical Society of the Twin Falls Second Ward. She was also chosen to assist Sister Cora Hale in making temple clothes. She enjoyed her work very much, especially the committee work and cottage meetings.

In November, 1929, she moved with the family to Rupert Idaho, where she continued her church activities and in November of the following year the family moved to Paul, Idaho. In March 1930, they moved to their present home in Acequia, Idaho, where at present she is Assistant Secretary of the Acequia Ward Sunday School. She has always assisted the family, doing many odd jobs outside the home. As a companion and helpmate she has been very dutiful. In any call that has been made of me in the church I have received her hearty support in preparing clothing for me to wear while doing massionary work and caring for the family while I have been away.

JAMES BODILY ROBERTS, (By Annie Bodily Roberts), son of Hugh Roberts and Annie Bodily Roberts, was born in the family home at Logan, Utah, on October 6, 1917. He was blessed November 4, 1917 in the Logan Third Ward Meeting House by his grandfather, Robert D. Roberts. The spring after James' birth, the family sold their home in Logan and purchased a dry farm in Downey Idaho. After a crop failure due to drought and grasshoppers, his father sold the farm and moved to Twin Falls, Idaho.

His early boyhood was spent in Twin Falls, and he began his schooling there in the fall of 1923. He was baptized in Rock Creek, near Twin Falls on October 6, 1925 by his father, Hugh Roberts. He was confirmed by his father in the Second Ward Meeting House in Twin Falls on November 1, 1925. During this time James spent his spare time raising rabbits, selling papers, and selling home made cottage cheese to provide himself with spending money and to help buy his clothing. He sold the Twin Falls news each morning before school and in the even-

ing he sold the Idaho Evening Times. He was also very active in Primary, Religion Class and Sunday School. He was given a copy of The Child's Life of Christ for faithful attendance in Religion Class. He was also a Trail Builder in Primary.

On November 2, 1929, he moved with his family to Rupert Minidoka County, Idaho. There he continued his schooling and became a member of the Scout Troop in the Rupert Second Ward. He prepared his Tenderfoot Scout work here but never received his badge before the family moved again, this time to Paul, Idaho, where James' father was employed as a factory watchman of the Amalgamated Sugar Company. The following spring the family moved to their present home in Acequia, Idaho. James was ordained a deacon on his twelfth birthday, by his father, and upon moving to Rupert, he became a member of the First Quorum of Deaconsin the Rupert Second Ward. In addition to assisting with the Sacrament, James distributed and gathered up the song books each Sunday.

On Sunday, May 4, 1930, James had a terrible accident. Previous to this time he had traded his bicycle for a riding pony and a saddle. His parents, sensing that the animal was not safe, almost immediately took it to Acequia and put it on a range. In spite of these precautions, on this particular Sunday, some old firends of ours called on us and in the course of the day, James met with his accident. Our friends, Mr. and Mrs. Otto Shafer, called on us while we were at Sunday School. Instead of waiting until fast meeting was over, we left after Sunday School, and went to our home for dinner. As James' father left the meetingh house a heavy feeling came over him but he could not understand why it came.

After dinner, the family and friends decided to take a ride so we went to Acequaa to visit with relatives. The parents were visiting with and the children played with their cousins nearby. While at a cousin's, Mrs. Howard Coleman, a cousin, Ira and his friend, Bernice Brewerton rode up on horses and James got on the Brewerton Boy's horse with him, and his brother Ethelbert got on with Ira. About this time the family decided to leave to another relative's home so the boys raced them there on horseback.

Instead of stopping where the parents did, the boys rode on into the sagebrush to hunt Bishop Brewerton's bull. As they loped

Utah, where she attended school until her sister and family moved to Logan, Utah. She went to live with her sister there and assisted with household duties and worked at odd times to earn a livelihood. In the spring of 1929 she moved to Salt Lake City, where she lived at the Bee Hive house and secured a job at Walker Bros. Mercantile Company.

She was always an active worker in church and attended Primary, Sunday School, Mutual, Religion Class and was active in Bee Hive work. In 1933 she went back to live with her sister in Logan because she was out of work and couldn't get another position because of hard times. In 1934 Dora went back to Salt Lake where she found work for a time but she was soon out of work again and left for San Francisco. She was there only a few months when she left for New York, from there she went to Washington to her brother Eugene. He sent her to Hollywood, California. While living in Hollywood, she joined the screen actors' guild and worked as a"bit player"in Motion Pictures.

In the fal of 1937 she became ill with Influenza and went to stay with her sister Susan in Santa Paula for two weeks. During her illness and during this time she met Clifford R. Carlisle, who at that time was working for the United States Scileonsers vation Service They were married on January 10th, 1938 by George W. McCune. A year later they moved to Berkeley, California where they now reside.

SKETCH OF ANNIE DELILA BODILY ROBERTS

ANNIE DELIGA BODILY ROBERTS (by Hugh Roberts), daughter of Mames Bodily and Mary L. Hyde Bodily, was born on November 20th, 1881 at the family home in Fairview, Franklin County, Idaho. She was blessed on January 5, 1882, by Brother J. E. Lane in the Fairview Meeting House and was baptized on June 5, 1890 by R. J. Hyde Jr. and confirmed by her father on the same day, at Fairview.

At the age of four years she was very ill with Typhoid Fever, At five she had a ringworm on her head which was caused from a bruise. She suffered terribly and when the ringworm broke it left a piece of loose skin on her head about the size of an egg. As there were no doctors near in those days, he father cut the loose skin off with his pocket knife. Her skull at this place is sunk in over an area about the size of a half dollar. The spot is very sensitive and gives her trouble at various times.

Annie's schooling was very meager. Due to financial circumstances she was forced to quit school at the end of the third grade and work to help sustain the family.

Although the family lived two miles from the meeting house, and the children were forced to walk to and from church, Annie remained unusually active in the church. She was a member of the Primary, Sunday School and Mutual. She tells of going barefoot during the summer months and each Primary day washing her feet and putting on her two and one-half cent calico dress and going happily on her way to church. In her girlhood, she held the office of Secretary and Class Teacher in the Primary and was later Secretary and Treasurer of the Sunday School. At the same time, she was lat Counselor to Free Frudence Lake in the Young Ladies Mutual Improvement Association, which office she held under two succeeding presidents, Gertrude M. Griffith and Helen Wilcox. She assisted many times in sewing clothing for burial purposes and caring for the sick in the ward.

She has always been ambitious and at the age of five she knitted a pair of baby's stockings. All through her life she has been particularly skillful at many things especially in making clothes for the children, quilting, knitting, and making rugs. She has also been very thrifty and very often her skillful sewing has provided clothing for herself and family. Through her faithfulness she was privileged to have her endowments on July 30, 1913 in the Logan Temple at Logan, Utah. She has been baptized for ten of the dead, and has also been endowed for one person

She was married to Hugh Roberts on October 12, 1916 in the Salt Lake Temple by Elder Alvin F. Smith. To this union was born three sons, James B., Ethelbert B. and David B. After her

attend the L. D. S. Business College for six months, half days. She worked the other half days at Kress Store at the Electric counter. In August, 1929, she obtained work at the Utah Power and Light Company in Logan. In September, 1930 they were going to move their offices to Preston, Idaho. Not wishing to go there, she quit her position and went to Salt Lake where she went to work a Utah Power and Light Company as a credit clerk. In that department, she met Alton Pinder Rose, and they were married December 31, 1931 at the home of her sister Susan. They went to reside at Farmington, with Alton's mother. They have had two sons, viz: Robert Warren, and Ronald Hugh. Ronald passed away In 1938 they built a new home in Farmington on land given to them by Alton's mother. They are all well now and happy. She is a teacher in the Bee Hive work in Farmington Ward and is thoroughly enjoying it.

ROBERT WARREN ROSE, (by Kathryn Roberts Rose), son of Alton P. and Kathryn Roberts Rose, was born March 29, 1933, at the L.D. S. hospital in Salt Lake. He was blessed May 1st, 1933 by John R. Walsh. He was a healthy baby and gained rapidly. Robert has taken ten lessons for nearly a year and was able to dance real cute, but he considered tap dancing only for girls and after much persuasion on his part, I let him quit taking lessons. He has been examined preparatory to starting school in the fall. (1939. He was found to be in perfect health and his teeth exceptionally good for a child of his age. He attends Sunday School every Sunday.

RONALD HUGH ROSE, (by Kathryn Roberts Rose), son of Alton P. and Kathryn Roberts Rose, was born September 7, 1936 at the L. D. S. Hospital in Salt Lake City, Utah. Ronald was not well. It seems that he would have died at birth if it hadn't been for modern medicine. It was impossible to get little Ronald to take nourishment and he had solutions fed him through his skin to keep him alive. Ronald had an enlarged thymus gland and was receiving X Ray treatments to reduce it. He had a sickness the last of January 1937 and lay in a stupor ten days and nights but through faith and prayer he recovered. He got a cold on April 28th, and ran a fever of 109 degrees. I knew then that there was no hope for him. He died April 29th, 1937. He had suffered and the Lord relieved his suffering. Ronald was blessed September 26th, by Clifton B. Woods.

CLIFFORD ROBERT CARLISLE AND FAMILY

CLIFFORD ROBERT CARLISLE, (by Hugh Roberts), son of Richard P. Carlisle, and Zella Benson Carlisle, was born on March 1, 1911 at American Fork, Utah. He was blessed on April 2, 1911 at Alpine Utah. He spent his early boyhood in Alpine, Utah and completed his grammar school there. He went to High School in Provo, Utah. At the age of 16, Clifford went away to the race tracks, where he became a well known jockey on the eastern and Canadian race tracks. He was a jockey for seven years, then he became too heavy to ride, so he quit the race track.

He got a job with the government in Baltimore, Maryland. Several months later, he got a job with the U. S. Soil Jonservation Service and was transferred to Pasadena, California, and later to Santa Paula, where he met Dora Roberts. They were married at the Wilshire Ward in Los Angeles, California on January 10th, 1938, by George W. McCune. Later they moved to Berkeley, California, where they now reside.

DORA ROBERTS CARLISLE (by Hugh Roberts.). Dora is the daughter of Hugh Roberts and Maggie Mae Terry Roberts. She was born at Logan, Utah on June 17, 1912. She was blessed by Bishop William. Evans at the Logan Third Ward, July 25, 1912. She was baptized by her father on June 17, 1920 at Twin Falls, Idaho.

Her schooling began at Logan, Utah in 1918. About this time, the family moved to Downey, Idaho, where Dora continued her schooling at Grant Ward. In 1919 the family moved to Twin Falls, where she continued her schooling. She was operated on for removal of her tonsils in March 1921. She has enjoyed good health all of her life.

In the spring of 1926, at the close of school she left Twin Falls, and went to live with her sister Susan at Ogden, Ward Meeting House. Her early childhood was spent in Logan and she began her schooling there. She was baptized February 3, 1917, at the Logan Temple by Brother Jacob Miller and confirmed by Thomas Morgan on the same day.

In 1918 she moved with her parents to Downey Idaho, and continued her schooling there. The next year the family again moved this time to Twin Falls, Idaho, where she continued her schooling at the Twin Falls public schools. After entering high school, Edda Mae worked during the summer and noon hours while in school to help buy her books and clothing. She completed three years of High School in Twin Falls. She went to Salt Lake City to join her sister Susan who was working there. She obtained a job there and completed a business college course. During her childhood she was very active in Religion Class, Primary and Sunday School.

While in Salt Lake City, she became acquainted with Pieter Willem Bredee and on February 12, 1930 they were married in Logan, Utah at the home of her sister, Mrs. E. J. Roberts. This union was blessed with two lovely children, Joyce Nadeen, born on February 27, 1931 and Margaret Yvonne, born on September 19, 1932. At the present time she is living in Hollywood, California, where she is employed by the Central Casting Companation.

ALTON PINDER ROSE AND FAMILY

ALTON PINDER ROSE, (by Kathryn Roberts Rose), son of Villiam Warren and Mabel Pinder Rose, was born October 18, 1905, at Farmington, Utah, blessed about December, 1905 by his grandfather, Tom Wright Pinder. Baptized July 12, 1914 by James J. Steed and confirmed the same day by E. A. Cottrell.

Alton has lived in Farmington all his life, attended grade school here, and High School at Davis High. He worked summers when he was about ten years of age for the Miller Floral Company as a water boy. Then he was seventeen years of age he

went to work at Smith-Faus Drug Company at the city order desk and later as a salesman. He went to work at Utah Power and Light Company in October, 1929 as a credit clerk. He has steadily progressed with the Power Company and is now Assistant Credit Manager.

He has been a teacher of the Priests Quorum and a leader of the Explorers. He has been very successful with boys of that age. He is a member of the Farmington Soft Ball team and they play at night under the lights in Bountiful

MATHRYN ROBERTS ROSE, (By Hugh Roberts). Her parents are Hugh and Maggie Mae Terry Roberts. She was born August 8, 1910 in Logan, Utah, blessed September 4, 1910 by her grandfather, Robert D. Roberts, in the Logan Third Ward. She was baptized September 3, 1918 by William M. Simmons and confirmed the same day by Thomas Morgan, at the Logan Utah temple.

When she was two years of age, her mother died and she went to live with her uncle David R. Roberts, and Aunt "Phene" Roberts in Ogden. She was six years old when her father re-married and she went to live in Logan.

She had a bad attack of rheumatism and was in bed all one summer with it. She was unable to move herself and hadto be turned with sheets. She would try to go to school in the winter but would fall down on the way, unable to get up again. When she was eight years old, her father had her baptized for her rheumatizm, and since then she has been fine.

They moved to Downey, Idaho and then on to Twin Falls, Idaho, where she remained until she was nearly seventeen years old, then hertsister Susan and husband brought her younger sister Dora and herself to Ogden. She stayed in Ogden a month and then went to Salt Lake with her sister Edda Mae to live at the Bee Hive home. She enjoyed living there and her associations with the girls there has enriched her life. She grew to love Mrs. McFarlin, the matron there and she often told her that if she had a gaughter she would have liked her to be like Kathryne. She considered this a very high compliment, paid to her by so grand a lady.

With financial aid from her brother Eugene, she was able to

Maryland, Washington D. C.; Sacramento, California, Santa Paula, California and Amarillo, Texas, where he now resides. He was baptized June 28, 1936 by Robert Earl Smith at Sacramento, California and confirmed a member of the Church of Jesus Christ of Latter Day Saints the same day by his father. He is looking forward to becomming a Deacon in March of this year (1940)

SHIRLEY JEAN ROBERTS, (by Susan G. R. Roberts), daughter of Elliott Jessop Roberts and Susan Gladwyn Roberts was born at Logann Utah, March 31, 1930 at the Budge Hospital. She was blessed in the Logen Third Ward June 1st, 1930 by her father. Shirley has been a healthy child with few sicknesses. She had whooping cough when she was three months old. Her other diseases have been chicken pox, measles and mumps. At the age of four, she had her tonsils out in Logan, Utah, by Dr. T. B. Budge. Her eyes bothered her some and during her third year of school she wore glasses. She moved with the family to Washington D. C.. Here on September 11, 1935 she was vaccinated for small-pox. She has attended schools in Washington D. C., Sacramento California, Santa Paula, California and at Amarillo, Texas where she now is. Shirley Jean was baptized April 3. 1938 by her father, Elliott J. Roberts, in a Baptist church here in Amarillo. She was confirmed almember of the Church bf. . Jesus Christ of Latter Day Saints, the same day, by her father.

ROBERT EUGENE ROBERTS, (by Susan G. R. Roberts), son of Elliott Jessop Roberts and Susan Gladwyn Roberts, was born at Logan, Utah, September 26, 1934, at the Budge Hospital. He was blessed November 4, 1934 by his father, in the Logan Third Ward Chapel. Eugene has always been a tiny child. Now at the age of five, he wears four year clothes. Nevertheless, what he lacks in weight, and height he makes up for in liveliness. He is very active. In June 1939 he had his tonspils and adenoids taken out by Dr. Streit, in Amarilly, Texas. He has had measles, chicken pox and mumps.

LIFE OF HANNAH ROBERTS, (by Hugh Roberts.)

Hannah Roberts, daughter of Hugh Roberts and Maggie Mae Terry Roberts, was born in the family home at Logan, Utah, on September 23, 1906. She was blessed on October 6, 1906 by her father, Hugh Roberts in the Logan Third Ward Meeting House (R.Rec. 82) Little

Hannah lived only slightly more than a year from the time of her birth. In September of 1907 she was taken ill with bronchitis and adenoid trouble. She died on October 7, 1907 and was buried October 9, 1909 in the Logan cemetery. (R.Rec. 89.)

Hannah was a loving little spirit and it makes no difference how many follow her, there will always be that vacant chair which no other can fill. Each has its place in the family circle and fond memories of them still linger in our hearts as we often dream of what they might have been had they lived.

PIETER WILLEM BREDEE AND FAMILY

PIETER WILLEW BREDEE, (by Hugh Roberts), was born at Nymeger, Holland on April 5, 1905. He was the son of Tilliam Bredee and Petronella Veldhenzenn.

Willem Bredee attended grade school and high school at Nymegem and went to the Royal Horticulture College at Baskoop, Holland, and after graduation he left Holland for America in April 1925, and arrived in New York City on April 13, 1925. He then came straight to Salt Lake City where he secured a job caring for flowers and making new flower beds on the Temple grounds. He also worked at Schramm-Johnson Drug Company. He kept this position until Ngvember 15,1929 when he left Salt Lake for Holland. He sailed from New York on November 20, on the S.S. Staten Dam. He spent three months in Holland visiting relatives and friends. He returned to America in February 1930 on the S.S. Veen Dam. He visited around New York with Eugene Roberts for a few days, then he took the train for Salt Lake City. He arrived at Salt Lake City February 12, 1930 and left for Logan Utah, where he was married to Edda Mae Roberts by C. V. Nohr, an Elder in the Church of Jesus Christ of Latter Day Saints.

EDDA MAE ROBERTS BREDEE, (by Hugh Roberts), daughter of Hugh Roberts and Maggie Mae Terry Roberts, was born in the family home at Logan, Utah on July 26, 1908. She was blessed on September 6, 1908, by her grandfather, Robert D. Roberts in the Logan Third

rest. Then we went to Detroit to visit Eugene, my brother, and we stayed there five days, then on to Washington, D.C. Then and only then did I experience the feeling that I had been dreaming. I was just as crazy as they had all said we were. When we arrived it was early April, the Senate was in session, the Cherry Blossoms were out and people came into the district by the hundreds to see that sight. Every room in the hotel was full. Did I say every one? There was one, one with two double beds in for \$7.00 a night. We knew that was out. We called every rental office, always to get the same answer; We have nothing wacant.

We had arrived in Washington at 8 A. M. It was now 6:30 P.M. My baby was crying, my two other children were tired and cross and no place to go. We sat in the lobby of the depot wondering what to do. Elliott finally decided the children and I would have to return to Logan, however this idea was soon dismissed, because it would take \$100.00. That was every cent we had in the world. It would leave nothing for him to live on. He sat down beside me - about four words passed between us, What shall we do? Both of us broke down crying; yes even my husband cried. No one knows the feeling we had. Then I whispered, 'pray, pray for a place to go just for tonight. And we prayed, a silent prayer as we sat there huddled on the bench of the depot. Then Elliott got up and said 'I'll take a last look around. He walked outside the depot. A man was near and Elliott inquired of him if he knew of any place we could go for the night, and he said: 'Have you tried the Senate Hotel just across the street?' Why we hadn't seen that little hotel before I do not know. Here we secured a room for only \$4.00. It wasn't much of a room, but I don't remember of ever having any room look so good to me as that one did. However, out troubles were not yet over for the day. We had spent every cent we had on taxis hunting houses, so Elliott had to cash a check before we could eat. The desk refused to cash it. He tried every place, still no one would trust his check. About nine that night, we took our watches to the desk boy ad asked him if he'd just give us two dollars on them until morning. He handed Elliott \$2.00 and told him to keep his watches. From that moment on I never doubted.

Within a month Elliott was working at a good salary. People he met and contacted were all encouraging. It seemed like he was led to the proper channels. He was truly guided. Eight

months later he met a Utah byy who had arrived in Cashington about the same time we did. He was still unemployed. He started in the N. R. A. when there was 4500 employees, he was still there when there were only 400 employees left. Then one of his superiors called him into the office and told him it wouldn't be long until things would be over for the N. R. A. and to look for work. He gave Elliott letters of recommendation and instructions just who to contact and how. Out of 150 applicants that day, seven were chosen to interview the Chief Personnel officer of the Soil Conservation. Elliott was one of the seven. Out of the seven interviewed two of them were hired and Elliott was one of them. Men turned away thatday, many of them with College degrees. Yet Elliott was chosen. We have gradually progressed upward financially and just December 1st, 1939, Elliott received a new position. One we had never dreamed of attaining. Several times during these five years with the government, we have found it hard to find money for tithing but we've found it. Once we had to borrow in December, money enough to pay the entire year's tithing. I wondered then if we couldn't pay our tithing as we went along, how we would ever get the bank paid back. It took us two years but it got paid. Each time we sacrificed to pay our tithe when it seemed especially hard we received an advancement. It was almost as clear to us as if we could hear God say: 'You see your reward for tithing' Not only do I have this testimony, but Elliott has it now. It is the one thing I know, not from teaching, but from within myself. Tithing is one commandment from God that we must obey if we expect His blessing".

ELLIOTT DWAIN ROBERTS, (by Susan G. R. Roberts), son of Elliott Jessop Roberts and Susan Gladwyn Roberts was born at Ogden, Utah, on March 9th, 1928 at the Thomas D.Dee Memorial Hospital He moved with his parents to Logan, Utah when he was but three weeks old. He was blessed in the Logan Third Ward by his father. When he was four years old he had yellow jaundice. At the age of six he nad pneumonia and although he was not seriously sick, he was confined to his bed sixteen days. He had a tonsil and adenoid operation in Logan performed by Dr. T. B. Budge when he was six. He moved with the family to Washington D. C. In Washington he fell and broke his arm. He was vaccinated against small pox September 11, 1935. That about covers his illnesses other than whooping cough, measles, Mumps and Chicken-pox.

Elliott Dwain has attemed School in Logan, Utah, Takoma Park,

if the Lord would bless me with enough to pay tithing on. I'd gladly pay it, but you couldn't pay it if you didn't make enough to any more than live on. Then he started quoting me the promise the Lord made through Malachi on tithing: - Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse for ye have robbed me even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in my house and prove me now herewith saith the Lord of Hosts. if I will not epfer you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it. Then father said: 'Why do'nt you try the Lord. See if he means what he says'. I looked at him and replied that I hadn't seen any great wonders He had done for him, and yet he had paid his tithes regularly and faithfully. I couldn't see where father's father (my grandfather) had had any roses in his path and he had been a faithful Latter Day Saint in every respect. Then father struck at me in the right way. He said: 'Susan, you're one of the most prayerful persons I know. Yes, I was - I always had been even as a little one I could remember calling on the Lord to help me find my cap, shoes etc. so I could get out to play with the kids. It seemed while reminiscent that I was always praying and that my prayers were nearly always answered. I felt close to God right then. I felt that I could pray and he could and would hear me. Then father said: 'If one of your children were stricken, the first thing you'd do would be to pray?. I knew that, for hadn't I just about six months before had a son down with Pneumonia and for ten days I prayed incessantly, telling God it was His will, not mine, if he wanted Elliott Dwain to take him, but telling him how much I wanted him to be spared. He was spared. Then father said: 'There will come a day Susan when God's ears will be closed to you. How can you pray to God and expect Blessings from Him and you do nothing in return?

Father returned to Rupert, but he had struck the one thing I needed to start me to serious thinking. So I decided to put the Lord to the test. I prayed earnestly to God that if tithing were the right thing that I would be shown. Tithing to me was a foolish idea passed down to me from my parents. It was alright if you had the money. So again and again I turned to God to prove to me tithing was the thing He

expected of me. I prayed that we could advance and better ourselves financially, that we could give our children the necessities of life as well as a good education. This, I knew we couldn't do on the salary we were getting. If the Lord would open the way for us to make a living so that we could get ahead. I would know that tithing was right and I promised that we would always pay tithing. It seemed to me that almost immediately a plan formed. We could sell our furniture, go to Washington, D. C. and my husband could try to get work in some government department, and then go to school nights and get a C. P. A. I told Elliott of this plan. He felt it impossible; in fact he said I was crazy. He might connect with a job and again he might not. Nine chances out of ten he wouldn't with the depression on. Then what would we do. neither of us had relatives that could take us in. It was so plain to me what to do that I harved on it constantly for three weeks and at last in desperation from my constant - - would you call it nagging he quit his job. We inserted an advertisement in the local newspaper: "A housefull of furniture for sale? We sold furniture for about two weeks, piece by piece. So many told us how foolish we were. They were glad it was us. not them. Not once do I remember of being afraid, even with our friends telling us we had as one man put it 'more guts than brains'. This same man last summer, when we were home said Well Elliott, how well I remember making the remark that you had more guts than brains, but I found you had both. The strain told on me, and about a week before we left, I was in bed with Flu. My baby was sick. I was nurshing him and of course he was upset when I got sick, yet as I look back, strength came from the only one place it could have come. We left for Washington. B. C. in less than a week after I was in bed. My baby was still sick but for some reason I was not afraid. This is unusual because always when one of my babies ail I am beside myself until they are up and around again. I marvel that not once did I worry about leaving with myself weak and my baby sick. The day we left Ogden, Utah. (we had to go to Ogden to catch the train) I called a doctor on the phone and told him how the baby was and he told me to put him on the bottle. I did this shat very day, never once did I think of the job that would be on the train, nor did it seem a job at that time. Now when I think of it, I wonder how I ever did it. I couldn't possibly face the same thing now.

We stopped along the way and visited friends and relatives. We stopped two days at Pueblo, Colorado. This gave me a chance to

his family to Salt Lake. Here in partnership with G. Glenn Woodhouse, he built and operated a Service Station. Six months later he bought Woodhouse's share. He then operated the enterprise until July,1932, at which time he leased the station and moved his family back to Logan, where he entered the employ of J. L. Montrose Company. On the 26th day of September, 1934, his third child was born. A son, Robert Eugene.

Through the influence of his wife he resigned his position with the J. L. Montrose Company on the 31st day of March, 1935, and moved his family to Washington, D. C. Here he sought employment in order to continue his schooling. He arrived in Washington D.C. on the 9th day of April and on the 9th day of May, he entered the employ of the National Industrial Recovery Administration. On the 12th day of December, of the same year he transferred to the Department of Agriculture, (Soil Conservation Service). February 21st, 1936, he was detailed to the Watsonville, California office for a period of thirty days. In April 1936, he was transferred to the Placerville, California office as Chief Clerk. In July 1936, he was transferred to the Santa Paula, California office as Chief Clerk. In January, 1938, he was transferred to the Amarillo, Texas, Regional office as Regional Fiscal Officer. On December 1st, 1939, he was promoted to the position of Chief of the Regional Budget and Finance Division, which position he now holds. (Jan. 7th, 1940). Elliott became fairly active in church duties when he was living in Logan and has been ever since. He is now Superintendent of the Amarillo Sunday School.

Hugh Roberts and Maggie Mae Terry Roberts, was born in Logan, Utah, October 27th, 1904, at the family home in the Logan Third Ward. She was blessed December 4, 1904. Susan spent her early childhood in Logan and began her schooling there. She was baptized by Jacob Miller in the Logan Temple on October 29, 1912, and confirmed in the temple by Thomas Morgan on the same day. Susan's mother died when she was eight years old. She for a time lived in Fairview, Idaho with her grandmother. Later she went to Logan to live with her father's Aunt Ann Hopkins. Here she lived until her father married again, at which time she moved home with them. She moved to Downey with the family and there at the age of fourteen began working for a liveliand there at the age of fourteen began working for a liveliand there at the age of fourteen began working for a liveliand there at the age of fourteen began working for a liveliand there at the age of fourteen began working for a liveliand there at the age of fourteen began working for a liveliand there at the age of fourteen began working for a liveliand there at the age of fourteen began working for a liveliand there at the age of fourteen began working for a liveliand the she was very active in Primary, Religion class and Sunday School. In 1919, the family moved to

Twin Falls, Idaho, where Susan continued her work and at that time was made secretary of the Twin Falls Second Ward Sunday School. Saving her money, Susan made a trip to Chicago to visit her brother, Eugene, and while there she attended the Kent College of business. and on the side, she took a practical nursing course. From Chicago she went to Salt Lake City, Utah. Here she was employed by the Salt Lake Blue Printing Company. Thile working in Salt Lake, she met Elliott J. Roberts of Ogden and on November 3, 1926 they were married in the Salt Lake Temple. They made their home in Ogden, and on March 9th, 1928, the home was blessed with a fine baby boy which was named Elliott Dwain. Elliott Dwain was three months old when the family moved to Logan, Utah. Later Susan and family moved to Salt Lake. They remained here about a year and a half, returning to Logan. She lived in Logan until March 31, 1935. While in Logan, two more children were born, Shirley Jean, a daughter, was born Earch 31, 1930 and Robert Eugene was born September 30, 1934. In March 1935, Susan and family moved to Washington, D. C. where her husband obtained a position with the N.R.A. In December, 1935 her nusband transferred from the N. R. A. to the Department of Agriculture. (Soil Conservation Service) and February 21, 1936, Susan with her family left Washington, D. C. Her husband had detail work at Watsonville, California, so the family accompanied him as far as Sacramento, California. Here Susan and the children visited with her husband's sister and family. In April, Elliott was transferred to Placerville, California. However, Susan and children remained in Sacramento until School was out and then they moved to Placerville. They had been there just two weeks when Elliott was transferred to Santa Paula, California. Here the family lived for one and a half years. January 15th, 1938 her husband was again transferred, this time to Amarillo, Texas, where they are now living. (Jan.1st, 1940). Susan and family are faithful and active in their church duties.

A STORY, (By Susan G. R. Roberts)

"I should like to add just a little to the biography my husband has written. He has mentioned all but one of the important things throughout my life. This I would like to add.

While in Logan, It seemed that we were not able financially to get ahead. At times I would become so despondent. During one of my father's visits to our house he asked me if Elliott and I paid tithing. I blew up - I told him 'Charity begins at home;

Society and her husband is a counselor to the Branch President.

Hugh Eugene Roberts and Ruth Butler Roberts, on February 9, 1937 at 8:10 A. M. in the Grace Hospital, Detroit, Wayne County, Michigan. He was blessed by his father on March 7, 1937 at the Detroit Branch. On May 11th, Kay and his mother were driven to Chicago, Illinois, where they boarded a train fof Acequia, Idaho for a visit.

Kay and his mother were met in Chicago by his father on July 3, 1937, and returned to the family home in Detroit, via Holland Michigan, where they spent the Fourth of July. In May 1938, Kay again accompanied his parents to Acequia, Idaho for a vacation. While in the West, Kay was sealed to his parents for time and eternity at the Salt Lake Temple, May 12, 1938.

During the summer of 1938 while his father was traveling with the Ford Traveling Caravan, many week ends Kay and his mother would drive several hundred miles to be with his father over the week end. On April 1, 1939, Kay, with his mother, went to Buffalo on the train from Detroit, to live. They returned with his father to Detroit for a visit with friends in November, 1939.

Kay enjoys his visits to Niagara Falls.

CHERYL KATHLEEN ROBERTS, (by Hugh Eugene Roberts), daughter of Hugh Eugene Roberts and Ruth Butler Roberts, was born at Buffalo, New York, August 16, 1939, at 10:45 A. M. at the Millard Fillmore hospital. Her father was in the room when she was born.

In November, Cheryl accompanied her parents to Detroit, Michbean, by automobile. Cheryl was blessed by her father on October 1, 1939 at the Buffalo branch of the L. D. S. church. She is a pretty child, with a happy sweet disposition.

ELLIOTT JESSOP ROBERTS AND FAMILY

ELLIOTT JESSOP ROBERTS, (by Susan R. Roberts), son of Robert Kendrick Eades Roberts and Emily Gledhill Roberts, was born May 5, 1904 at National City, San Diego County, California. He was not blessed until July 4, 1909, in the Ogden Third Ward Ogden Utah, by Gilbert Torgeson. He was baptized in the old Ogden First Ward, Ogden Utah by William H. Ellis on September 10, 1914 and confirmed a member of the church of Jesus Christ of Latter Day Saints the same day by Horace E. Garner. He was never ordained a Deacon, but on February 13, 1921, he was ordained a teacher by D. H. Ensign; on May 28th, 1927, he was ordained a Priest by J. LeRoy Wright, and on October 24th, 1926, he was orgained an Elder in the Melchis dek Priesthood by J. LeRoy Wright, who held the office of a High Priest.

Elliott was but two years old when his father was killed in a well pit on the Johnson rahch at Anaheim, California. After his father's death, he, with his older sister Loris Dorothy, and his mother, moved to Ogden, Utah. Here Elliott attended grammar and High School, graduating from the Ogden High School in May, 1923. Elliott, ween neuero boy, worked at little odd jobs to get money to clothe himself. In the winter he got night work in order to put himself through grammar and High School. In June 1923, he entered the employ of the Ogden First National Bank, at Ogden, Utah. While here he attended and graduated from a four year course given by the American Institute of Banking.

On November 3, 1926 he married Susan Gladwyn Roberts in the Salt Lake Temple, Apostle Joseph Fielding Smith performing the ceremony. On July 8, 1927, he was operated on at the Thomas Dee Memorial Hospital, Ogden, Utah. On the 9th day of March, 1928 he became the proud father of a son, Elliott Dwain Roberts. On the 1st day of April of the same year, he moved with his Family to Logan, Utah, where he had accepted a position with the Thatcher Brothers Bank. December 31st, 1929, he resigned his position with the bank and accepted a position with Firestone Tire and Rubber Company. On the 31st day of March 1930, his second child, a daughter Shirley Jean was born. In June 1931, he moved

a member of the Breith Presidency of the L.D.S. church.

Later Eugene writes:- "I was only out of a job seven days. I am now a special agent for the Association of Casualty and Surety Executives. This is an organization of over sixty stock casualty and Surety Companies throughout the United States" (He is one of fifteen investigators) "I became acquainted with my boss when I worked with him in the New York office of the F. B. I." (His headquarters is Chicago, where he now resides) "I am making more money now than ever before".

RUTH BUTLER ROBERTS, (by Hugh Roberts), daughter of Horace Butler and Ida Goold Butler, was born at Monroe, Utah on February 23, 1907. She was blessed by her grandfather, Semuel W. Goold. on April 7, 1907 At the age of four, she was taken severaly ill with the measles. Ruth began school at the age of six at Manard, Idaho on September 13, 1913. She was baptized by her father on July 15, at Manard, Blaine County, Idaho and was confirmed by Brother John F. Dixon on July 23, of the same year. In 1917. the family moved to Acequia, Minidoka County, Idaho where they reside at the present time. Here Ruth continued active in her church work, and attended school in the Rupert Public School. She was a a very apt student and finished High School in January 1925, going immediately to the Albion State Normal School. She came back in May to be graduated with her class. During her schooling she took an active part in Glee Club work and dressmaking. She was also active in Sunday School and Mutual work in the Acequia Ward during these years.

After completing her high school work Ruth entered the Idaho State Normalischool at Albion, Idaho in January 1925. While in school she studied music and learned to play the piano, which was very useful to her in her later church and school positions. She attended school at Albion for one year, then taught school two years at Manard, Idaho. She then returned to Albion to school in the fall of 1928, and was graduated in 1929 as a Primary Teacher, specialized in First Grade work. She next went to Blackfoot Idaho, where she taught for three years, and from there she spent a year teaching in Springdale, Idaho. She got a position teaching in her home town of Acequia in 1933 and taught theme until February 1934, when she secured a position in Burley, Idaho, where she taught until December, 1935.

In the summer of 1930, Ruth attended Summer School in Provo, Utah. In the summer of 1935, she attended summer school in Logan, Utah, taking a special course in Primary Art. Her brother, Claude, of whom she was especially fond, attended the Intermountain Band School and they enjoyed to the fullest these throweeks spent together, and it will always stand out in her memory as one of the brightest spots in her life. She resigned her teaching position in December, 1935, and on the 14th of that month, she was married in Detroit, Michigan to Hugh Eugene Roberts, the ceremony being performed by John H. Winderli, the President of the Branch of the Church at Detroit. Afterh her marriage, Ruth was very active in church work in Detroit.

The lives of Ruth and her husband blended harmoniously together and their joy knew no bounds when a son was born to them on February 9, 1937. Ruth suffered greatly, and was reduced wary much physically, putting her in poor condition to receive the tragic news which was sent to them that same week. This was the double tragedy at Albion, Idaho of the death of their brothers, Claude Butler and James Roberts from Carbon Monoxide poisoning. The death occurred while the boys were batching in a trailer house while attending school in Albion, Idaho. Ruth was especially fond of Claude, and the shock was hard for her to bear.

When her little son Kay Eugene was three months old, she made a trip to her old home in Acequia, Idaho to visit with her parents and numbrous friends and relatives. She remained in Acequia for seven weeks. After she returned to Detroit, she was made a Counselor in the Young Ladies Mutual Improvement Association Then in September, she was made President of the Y. L. M. I. A. of the Detroit west branch. In May 38, Ruth and her husband and son Kay visited in Acequia with her parents and her husand's parents on Mothers' Day. Leaving Acequia, they went to Salt Lake City and received their endowments on May 12, 1938, and were sealed together for time and all eternity as husband and wife. They immediately returned to their home in Detroit. In March, 1939,, the family moved to Buffalo, N. Y. and here a baby girl was born to them on August, 16; 1939. The little one was named Cheryl Kathleen. She and her husband are very active in Church affairs. At this time (December 1939) Ruth is a class leader in Relief

17%

THINGS OLD

By Brigham Clegg

I like things old; things that grow dear, Like mother's songs of yester-year; Like that the shepherds heard, which rang, When Angels touched their harps and sang. Songs of the heart have charms untold, That only strengthen when they're old.

I like old books in which abound
The windom, wit, and logic sound
Of master minds of every clime,
Whose volumes grace the walls of time.
And blest are they who proudly hold
Their torches lit from classics old:

I like old homes, enriched by years
Of love within; and joys and tears;
Old love-nests, though the young have flown
And left two Yeeble mates alone,
M Who sit and dream, while visions bold
Bring back romances, sweet and old,

I like old love; the new must wait
The rugged test of Time and Fate,
For love, the greatest thing I know,
If true, will live through weal and woe.
Better is wine with age, we're told,
And better is love when love is old.

I like old sorrows; those that cling Like vines around some precious thing A vacant chair-the little shoes Of one the heart can never lose. Time garners love within its fold, To sweeten sorrows when they're old.

I like old friends; - I like the new, But more the friends long tried and true. And though perchance they're bent with care, I love them and their silvery hair. Time paints the autumn leaves with gold And tints with love, a friendship old.

I like old foes; they played their part In melo-dramas of my heart,
Yet brought me gain through bitter loss
When love in triumph bore my cross
And shaped in its celestial mold
A crown I won from conquests old.

I like old memories, fond and sweet, And should I walk the golden street When I have slept my final sleep; One thing, If only one, I'd keep, And take with me when lips are cold -My memories dear; - I like things old.

--By permission of author

THE MAN THO KNOWS -Author Unknown

The man who wins is an average man,
Not built on any peculiar plan;
Not blest with any peculiar luck-Just ready and earnest and full of pluck.

When asked a question he does not "guess", He knows, and answers "No" or "Yes"; When set a task that the rest can't do He buckles down till he pulls it through.

Three things he's learned—and that the man who tries
Finds favor in his associates' eyes.
That it pays to know more than one things well
That it doesn't pay all he knows to tell.

So he works and waits, till, one fine day There's a better place with bigger pay; And the men who shirked whenever they could, Are bossed by the men whose work made good.

For the man who wins is the man who works, Who neither labor nor trouble shirks; Who uses his hands, his head, his eyes—
The man who wins is the man who tries.

A FAMILY RECORD --By Oliver Wendell Holmes

Waking, I dream. Before my vacant eyes In long procession shadowy forms arise: Far through the vista of the silent years I see a venturous band: The Pioneers. Who let the sunlight thru the forest's gloom, Who bado the harvest wave, the garden bloom. The seasons pass; the roses come and go; Snows fall and melt; the waters freeze and flow; The boys are men; the girls, grown tall and fair, Have found their mates; a gravestone here and there Tells where their fathers lie; Art thou not with me, as I fondly trace The scanty records of thine honored race, Call up the forms that earlier years have known, And spell the legend of each slanted stone? Could I but feel thy gracious presence near amid the groves that once to thee were dear! Could but my trembling lips with mortal speech Thy listening ear for one brief moment reach!. How vain the dream! The pallid voyager's track No sign betrays; he sends no message back.





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One of the largest cases which Eugene had charge of was the Bank Robbery case of the Detroit Bank, Oakland-Woodland Branch, wherein \$64.740.00 was taken by five bank robbers. Eugene made the first identification in the case with photos of well known criminals in his possession. Two bank employees identified Charles Monazym and John "Whitie" Conley, a well-known safe cracker. Later Charles "Dutch" Brandt, was brought into the case through an informant. Raids were conducted taking into custody Brandt, Olive Conley, mother of John, Bea Boswell, sister of John and Margaret Allen, a sweetheart. Investigation at Cleveland Ohio by Eugene. uncovered over four thousand dollars of the money taken in the bank robbery, in a safety deposit box under an alias of Bea Boswell. The money had first been placed in another safety box by Olive Conley and Margaret Allen. In the trial of this case, John Conley and Charles Brandt were sentenced to serve twenty-five years each in a Federal Penetentiary, plus two years each on a conspiracy charge. The three women were also convicted of conspiracy and each sentenced to two years in Federal Reformatory for their part in the bank robbery. While working on this bank robbery case, Eugene met Harry H. Bennett. Bersonnel Officer of the Ford Motor Company. Mr. Bennett gave Eugene a posttion with the Dearborn branch of the Ford Motor Company as Zone Mane ger. He worked in the Ann Arbor, Jackson, Michigan zone for the Dearborn branch until May, 1938 and came home on a two weeks vacation to Idaho at that time with his wife, Ruth and son Kay Eugene,

Eugene met Ruth Butler, during a visit home in September, 1935 and corresponded with her. Ruth quit teaching school in Burley, Idaho in December and went to Detroit Michigan where they were married by John H. Wunderli, Branch President of the Detroit Branch, December 14, 1935. A son, Kay Eugene was born to them at the Grace Hospital, February 9, 1937, in Detroit Michigan. When Eugene, Ruth and Kay were visiting in Idaho and Utah in May 1938, they went through the Salt Lake Temple May 12th, and received their endowments and were sealed together for time and eternity, their son Kay was also sealed to them. Aunt Nome Terry, of Ogden Utah went through with them.

On Eugene's return to Detroit, he became the advance man for a Ford Traveling caravan. His duties were to arrange for show grounds and get advertising for the Caravan which carried

several Moving Pictures and an Orchestra of six men known as the Ford Mountaineers. The caravan covered the State of Michigan during June, July and August. In September, October and November, he worked in the Truck and Commercial Department of the Dearborn branch. For three months he was given additional training in the Car Distrubutor's office, Michigan, Dealers (Parts) and claims receiving. He also had access to any department in the Ford Ronge plant and gained much valuable information. In March, 1939, Eugené was transferred to the Buffalo Branch of the Ford Motor Company, where he worked as a Zone Manager in the Syracuse Zone (4) and the Elmira New York - Williamsport, Pa. Zone (6), During June and July the company had a "Bring 'em Back" sales campaign wherein all of Eight Zones were given quotas based upon past five months performance. Eugene was in Zone Six at the time and won the contest with 137 percent of his quota and disposed of Eight Cars more than the next highest man. For the first nine months in 1939, Zone 6 was highest in truck and commercial sales with 37.5 percent of the truck and commercial business in the Ford price. class. The next highest man was five percent behind. In October Eugene had a quota of nineteen truck and commercial units to sell in his Zone and sold thirty units making 158 percent of his quota and in first place by five percent margin. In the last three months of the year. Eugene was in top place in truck and commercial Sales in the Buffalo branch. He was among three highest men in used car sales during the 1940 model season and in 5th position on new passenger caresales in the Branch. However, his boss did not personally like Eugene and he was let out on December 31, 1939. He is now seeking employment in New York City, N.Y. and Washington, D. C. A daughter, Cheryl Kathleen was born Aug. 16, 1939 at the Millard Fillmore Hospital in Buffalo.

On November 2, 1939, Eugene went to the Home Office of the Ford Motor Company in Dearborn, Michigan for three days in reward for his winning the June and July sales contest. Ruth, his wife, Kay and Cheryl, his children, accompanied him. While living in Buffalo, N. Y. Eugene and family often visited Niagara Falls, which was only 20 miles from their home. When Eugene was in Detroit, he was a counselor in the Mutual, Second and First, respectively in 1936-37 and was Second Counselor in the Sunday School Superintendentcy in 1937-38. In the fall of 1938, Eugene became the president of the Elders Quorum of the Detroit was Branch. Upon his transfer to Buffalo, N. Y. Eugene continued in his church activities and in October 1939, became

several fugitives from justice and sent several men to McNeil Island (Federal Penetentiary). While attached to the Butte Office, Eugene was able to visit his parents and brothers in Acequia frequently. On one occasion Eugene chartered a aeroplane with a Deputy United States Marshal to fly from Billings to Ekalaka, Montana and return, with a Federal prisoner. He was transferred to New Orleans, Louisiana in February, 1932, where he worked for three months. He traveled in Louisiana, Mississippi and Alabama out of this office. In addition to the usual run of cases, Eugene had worked on up to this time he investigated several Peonage, (slave) cases while attached to the New Orleans office.

His next office was in Cincinnati, Ohio. However, while in Mississippi, he purchased a 1931 Ford car and had authorization to travel via automobile thereafter. Eugene was one of the first Special Agents in the F. B. I. to travel by automobile. He received seven cents per mile until this was reduced to five cents in 1933. While in the Cincinnati office, Eugene Fraveled in Ohio, Kentucky and Indiana for three months on the usual run of investigations. He was transferred in August. 1932 to Los Angeles, California where he worked for the next thirteen months in Southern California and Arizona. In the spring of 1933, Eueene was on board the U.S.S.Flagship Saratoga, investigating a case of theft of government property, where in the chief Radio Operator had stolen \$5,000.00 worth of radio equipment, and was getting a signed confession when the March 1933 earthquakes began. The battleship shook as badly as did buildings when Eugene arrived back on land at Long Beach, California.

Eugene was visiting his parents in June, 1933, at the time of the Kansas City Massacre, when a Special Agent of the F.B.I. was killed and two wounded. Two other Police Officers were also killed along with Frank Nash, a "Big Time" under-world bank robber and killer. His leave was cancelled and soon thereafter he began carrying firearms. He became proficient in the use of all kinds of firearms and an expert pistol shot. New laws were passed giving the F.B.I. jurisdiction over National Bank Robbert, kidnaping, extortion and many other serious crimes all of which in the ensuing years, Eugene received experience in investigating.

September 4, 1933, Eugene arrived in Birmingham, Alabama, and was immediately dispatched by Aéroplane to Oklahome City

Okla. to help guard Harvey Bailey Mand Afbert Bates, kidnapers of Chas. Urchell, during their trial. They were well known desperadoes and were subsequently sentenced to Alcatraz Island. In October, 1933, Eugene took a plane from Oklahome City to Phoenix, Arizona where he testified in Federal Court at Globe, Arizona in a murder case involving an Indian who had killed his squaw on an Indian Reservation, which he had investigated. The Indian was sentenced to life impresonment in the Federal Penetentiary at McNeill's Island.

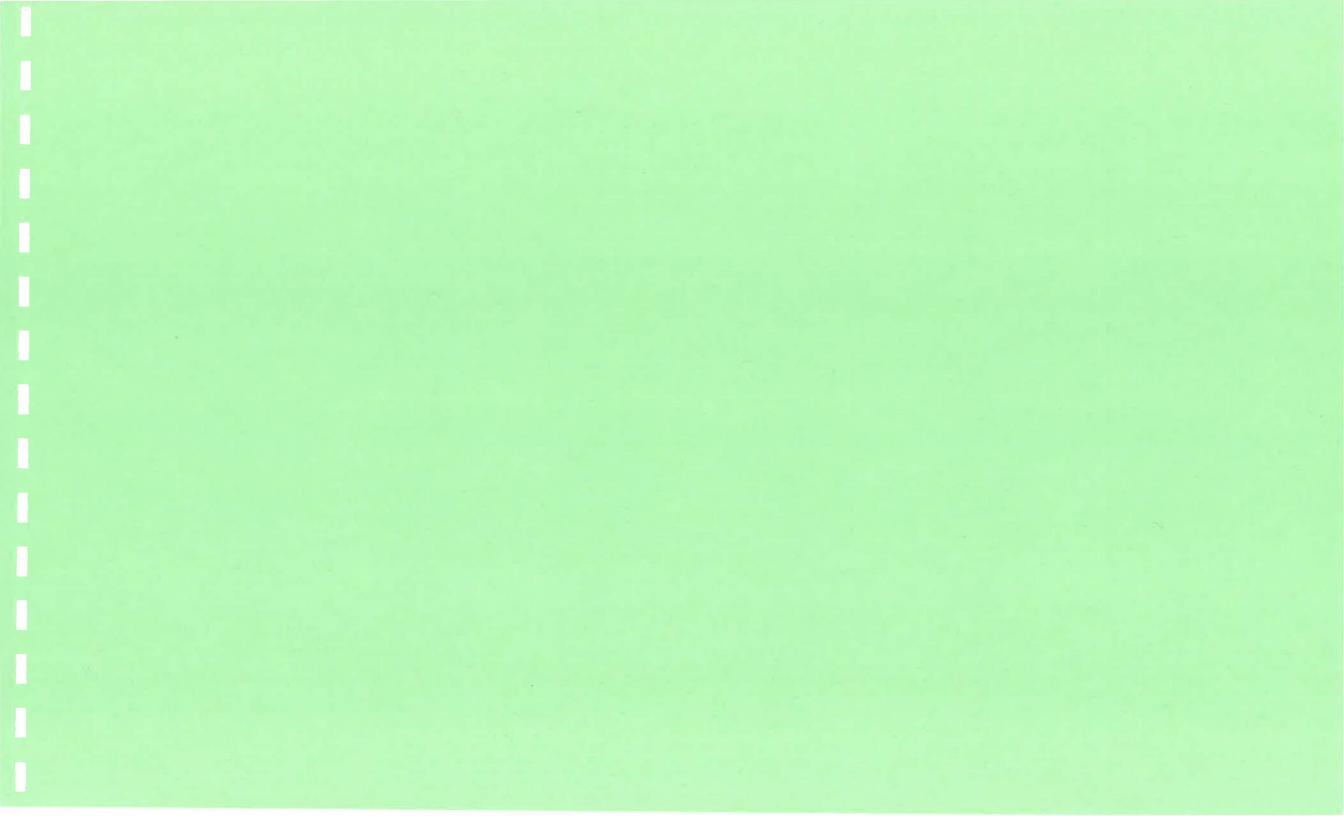
For the next seven months Eugene worked in Alabama, Mississippi, Georgia and Tennessee, out of the Birmingham office. One of the cases he worked on at Columbus, Georgia, for a month, involved a double murder on the Fort Benning Georgia reservation. A negro and his son testified that a warden of the Chain Gang committed the murders, but after the negroes were whipped, they changed their story and were convicted of perjury by their own testimony. This case was never solved as witnesses could not be found who would testify against the warden. Beginning in April, 1934, Eugene worked at Dayton Ohio for six weeks on the John Dillinger case, watching for any attempt of Dillinger to contact a former sweetheart. He was then transferred to the Washington. D. C. Field Office where he worked nine months. For one month, Eugene was a supervisor in the Bureau. He also assisted on an audit and investigation of the Federal offices, of the District Court for the District of Columbia when this work was turned over the F. B. I.

Eugene was transferred to Detroit, Michigan in March,1935, and worked there until December 10, 1936, when he resigned from the Department of Justice, with seven years and nine months service. During part of the time Eugene was in the Detroit office he was acting agent in charge of the office in the absence of the Special Agent in charge. He took Cassians McDonald into custody with another Special Agent, who was an apparently highly respected citizen living in Grosse Pointe, an expensive suburb of Detroit. McDonald had taken \$104,000.00 of the Bremer Kidnaping money from Miami Florida, to Havana Cuba, where it was changed to gold then back into other bills of United States currency. His bond was set at \$100,000.00 which he never made, and was later sentenced to fifteen years in a Federal Penetentiary by the Federal Judge at St. Paul, Minnesota.

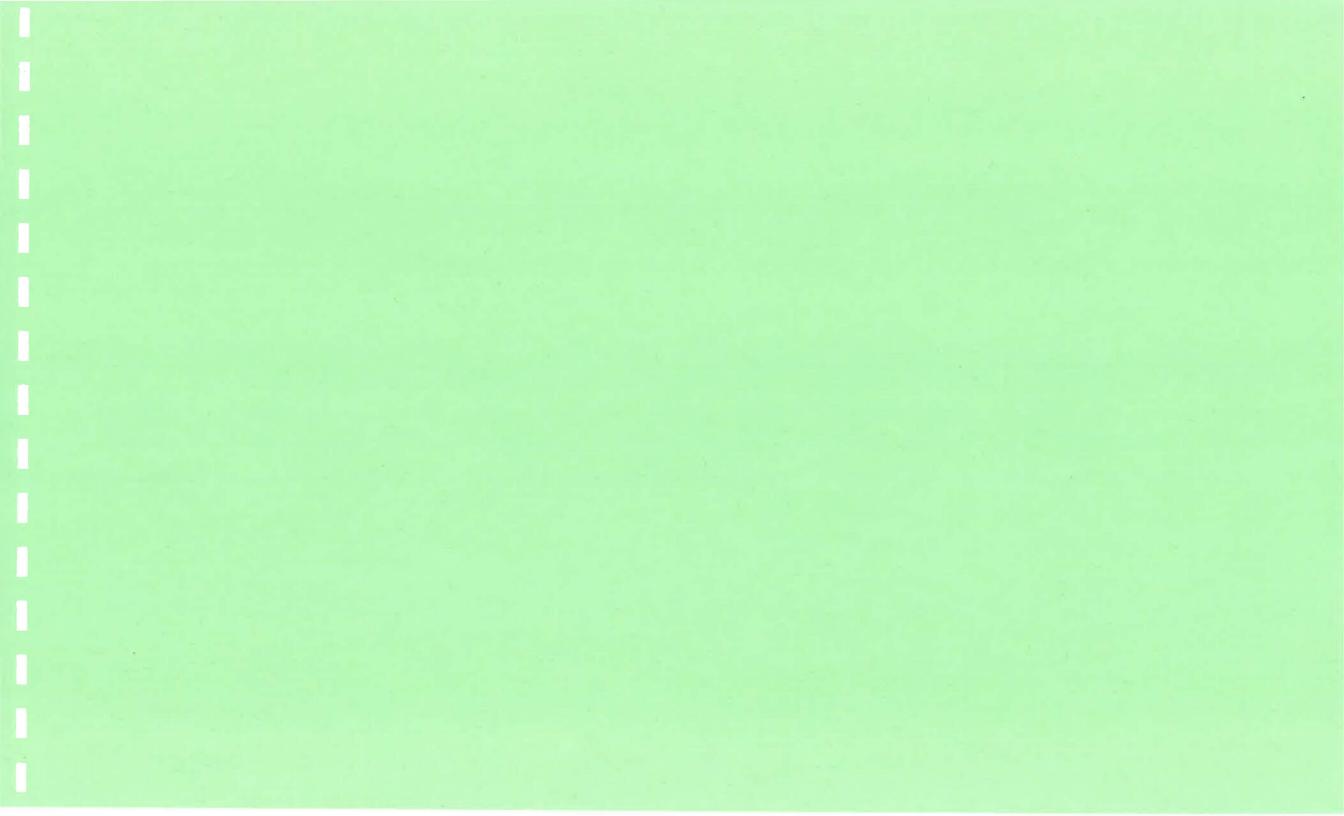


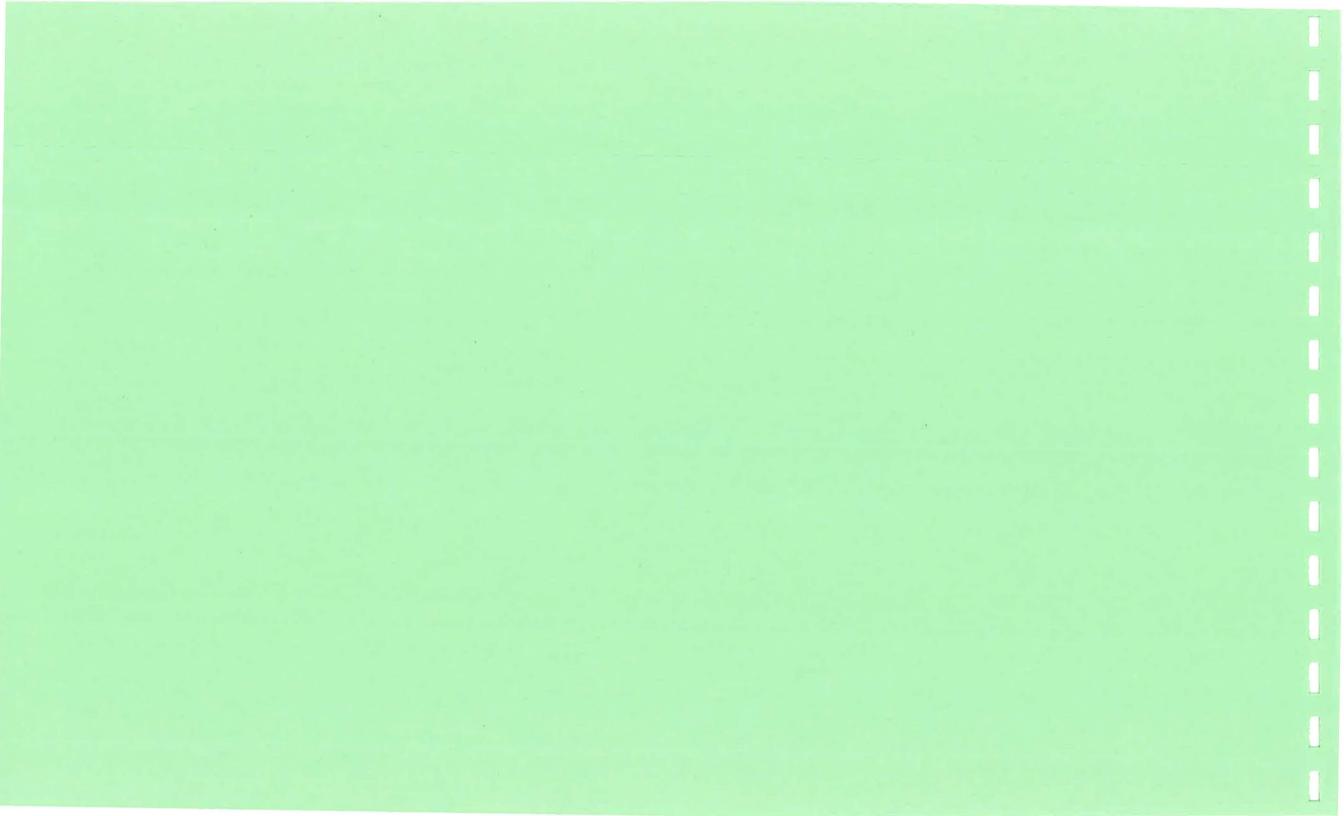


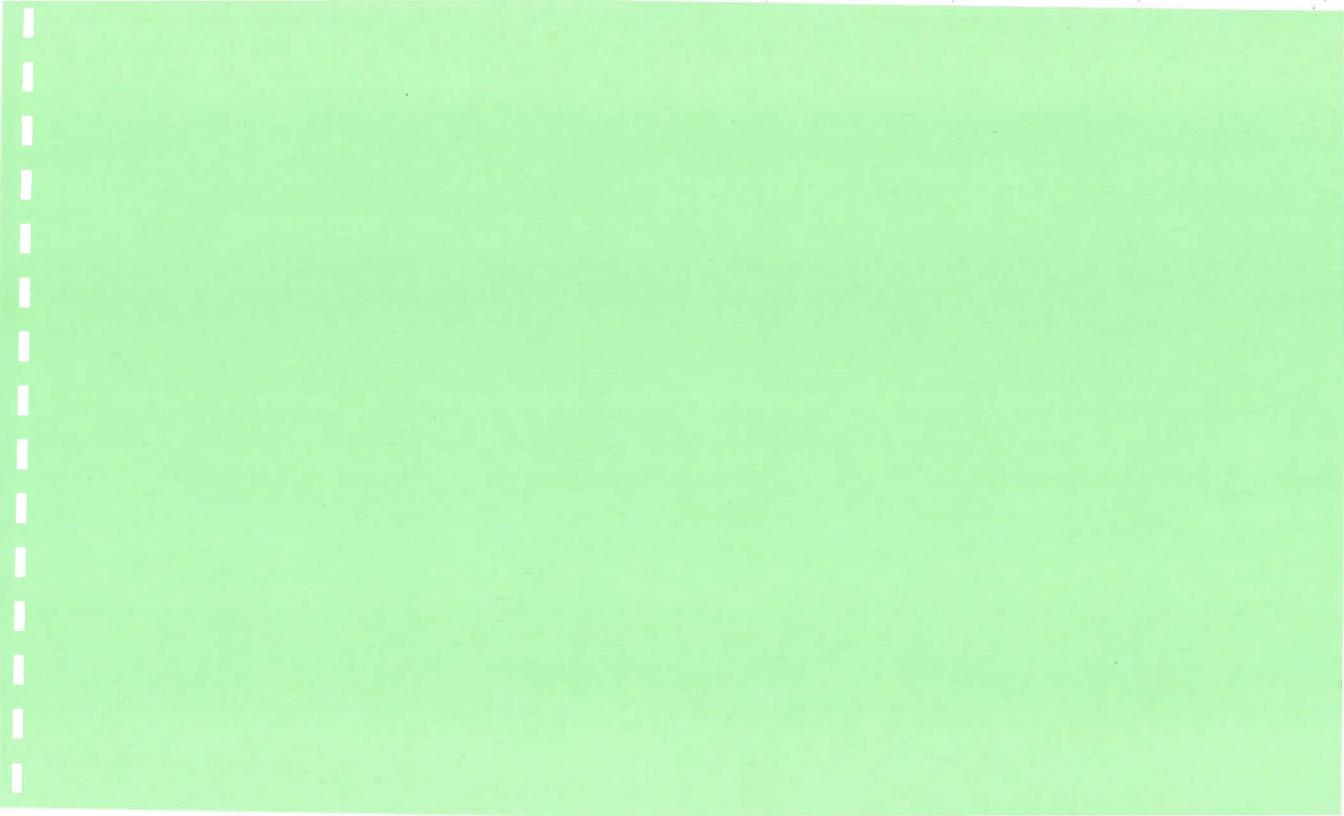












7-4

bodily harm of any nature. The next night, the mob came to our lodgings place and wanted to get us out but the police were called and dispersed the crowd. We were advised, by our Conference President, to leave that locality for a time." On another occasion, later, they were mobbed again, but did not receive any bodily injury.

SKETCH OF MARGARET G. DAVIS ROBERTS

By D. R. Roberts.

The family record of Robert D. Roberts contains the following data:-

"Logan City, February 24th, 1881.- On February 24th, Thomas D. Roberts and his intended wife, Miss Margaret Goodman Davies, went to the House of the Lord in Salt Lake City, and were united in the bonds of the everlasting covenant, to be man and wife, for time and all eternity, by Daniel H. Wells". Margaret received her endowments at the same time. She was born in Rhuthun, Denbighshire, Wales on June 30th, 1854. She was baptized by Henry W. Naisbitt in Liverpool, England, and was confirmed by Joseph F. Smith in August, 1877. She emigrated to Utah in 1878 and arrived in Salt Lake City. She resided with the family of William Jennings until April 1880 when she and her sister Polly (who emigrated to Salt Lake City in 1877), came to Logan and rented a small store building of Mr. H. K. Cranney, and started in the millinery bisiness.

Her parents are Robert and Ann Davies. They were baptized in Rhuthun, Denbighshire, Wales, in the year 1853 by John Parry. In April, 1853 the family moved from Rhuthun to Manchester, England. The parents emigrated from Liverpool, England, October 18, 1879, arriving in Logan, Utah, November 10, 1879. Two sons and two or three daughters then remained in England "(R.Rec. 21)

Her father, Robert Davies, was born in Rhuthun, Wales.

on February 25th, 1819. He died at Logan, Utah, January 2, 1884, and was buried in the Logan Cemetery. Her mother resided with her daughters until her death, which occured on October 10, 1892, at Logan, Utah and who was buried in the Logan Cemetery! (R.Rec. 45)

"Logan City, December 26, 1881.- Margaret Goodman, wife of Thomas D. Roberts, at 7:55 in the morning, gave birth to a niee little boy - weighed nine pounds. He was blessed by Thomas McNiel on March 2, 1882. His name is David William Roberts" (R. Rec. 22)

After her marriage, she with the help of her husband, opened up quite a large millinery store on Third North Street in Logan. and continued in this business very successfully, until some time after the death of Uncle Tom, her husband. At the time of her death, she was worth around a hundred thousand dollard. She died at the home of her niece, Annie Hughes Cowley, at Logan, Utah on June 27, 1926, and was buried in the Logan Cemetery by the. side of her son, David William and her husband, who had both preceded her. She left her wealth to her three grandchildren (a son and two daughters, of her son David William, by his second marriage) I have written to these grandchildren, who reside in Los Angeles. California, several times, but can get no response for some cause apparently. I desired their co-operation in the record of themselves and their parents for this record book, but received not so much as the courtesy of a reply. So here, I regret to say, I must leave the record of Uncle Tom's branch.

--00 p 00 - -

THE DESIRABLE THING. By D. R. Roberts.

The most peaceful, restful and soul-satisfying labor, the most charitable, effective and far-reaching service - the most uplifting, enlightening and enobling duty - the surest source and power for safety and the greatest ppiritualizing force in the world today is - Temple Work, with its kindred activities and requirements. It is the way of the "pure love of Christ" And yet, this labor offers no earthly compensation, for what hope of reward is there from the dead? However, the dead may be able to do more for us than we can do for them, if we but understood.

That is the record of his marriage, by his brother, Robert. One son came of that Union, born December 26, 1881 and named David William Roberts. Uncle Tom's farming and stock raising days were now about over and a great change came into his life.

Business Venture

His wife was of a rather business turn of mind and desired to open up a millinery store and go into that business. As a consequence of this desire, he rather dubiously extended the credit of his good name and property to start it out and he quit his other activities to help in such ways as he could in the business, and in taking care of his son. The business was a success from the start under his wife's able management and it steadily grew and flourished until the "Mrs.T. D. Roberts Millinery" became a large institution, doing thousands of dollars worth of business annually. Their whole lives were wrapped up in this business and in their only child and son, David William, and Umle Tom and he were constant companions, and so the years came and went in a business way.

Mission.

About the year 1890, "Uncle Tom" was called on a mission to Great Britain and he labored in Wales. He went to the old home in Festiniog and Llanfrothen and met many old friends and relatives. (R Rec. 49) He secured the record of the Eestiniog Branch of the church while there, and brought it home with him. The remarkable story of that record book is printed in this book (see page A-7). He spent about two years on this mission and returned home satisfied and pleased with his labors, having successfully completed his work. Upon returning home, he resumed his former tasks around the store and companioning with his son. His son finally married and divorced and married again. There were three grandchildren born of this second marriage. David William, the son, died August 10, 1918, at Logan Utah and was buried in the Logan Cemetery. This was a margine severe blow to Uncle Tom and one of the hardest trials of his life, and I think that it hastened the end of his mortal sojourn for he passed peacefully away on May 26, 1919, at his home in Logan. His home, at this time, was in the second story of their store building on West First North Street. The

funeral was held in the Logan Tabernacle and he was buried in the Logan Cemetery. They were worth probably a hundred thousand dollars at this time.

Conclusion.

Uncle Tom was a well built, strong man, physically, and had done a lot of hard work before his marriage, but had a much easier time of it physically, afterward. He was strong and active minded, spiritually, and thrilled at the things pertaining to the Gospel, which he dearly loved to the end of his days. He respected authority. He used to tell me of the saying of President Brigham Young, and of the power manifested by him in his preaching. He was thrilled when he spoke about the Gospel and those things. He never aspired to any high church position nor to any public position, but was content to stand among the ranks. He was a faithful ward teacher and attended to his meetings regularly. He was kindly in his words and in his manner and was considerate of others. He was an honest man. He minded his own business and never had trouble with other people. He was a good neighbor. The world is better for his having lived in it. I have written these things about him because he deserved it, and more, but no one else seemed to core.

Following is a story of Taliesin Edwards, of Emery County, Utah, who was a missionary companion of Uncle Tomès in Wales:

"It was up in Denbighshire, North Wales. The town was built on a sloping hill so they called it "Cefyn". There were three of us missionaries in our group, viz: myself, Brother T. D. Roberts and Brother Levi John, of West Portage, Box Elder County, Utah. Brother Roberts was the only one of us who could talk the Welsh language of the north, so he was the speaker at the meeting. Apparently everything went along alright until Brother Roberts mentioned something about Brigham Young. That immediately caused a resentment from the crowd. So a local preacher stepped in the ring and started villifying Brigham Young and his wives and the Mormon people in general. Of course, we were forced down that steep hill by the mob. As I remember now there were possibly a hundred of them following us. Being forced down this steep hill by the rush of the crowd, we were forced to our knees at intervals, and our clothing torn quite badly. We escaped serious

be done in a newly settled country. They had the joy of ownership now for the first time, and the thrill and pride which goes with it to make it most desirable and profitable and they all worked with a will to that end.

One by one the sisters in the family now found choice companions, were married and left the home to make homes of their own by 1872. Robert married in 1870, mesiding in a part of the old home and Daniel married and moved away in 1875, leaving Uncle Tom and Grandmother also at the old home. "Uncle Tom" was a member of the Militia, (see page A-43 for details), and was active in the service from the winter of 1859-60 until disbanded as recorded. He went across the plains to Florence on the Missouri River in 1866, driving a mule team outfit to haul merchandise, but that is all that is known of that journey, or can be ascertained, about this mission, for it was a mission. (see page A-48)

"Uncle Tom" and Robert, his brother, being the oldest members of the family, and taking the lead in family affairs, worked together, more or less as partners, until "Uncle Tom" was married in February, 1881. Each claimed personal ownership of certain lands and personal property, but they worked together and divided the profits. There was a time when they owned three hundred to four houdred head of stock, and during the late seventies and early eighties I used to help round them up in the fall of the year and assist in the hunt for days, for lost cattle.

During the sixties, "Uncle Tom" and (my father) Robert planted their one acre city lots into fruit trees of all kinds. Every available part of both lots were planted and they grew and bore prolifically, and to begin with, there were no worms or pests to destroy them. There was a great variety. Apples, pears, plums, berries, currants and a fine garden. Everybody had just such a situation and there was little or no sale for such products. Uncle Tom used to take big wagon loads of fruit, drawn by horses, to the mines in Idaho and Montana, every season, to sell, when the fruit was ready; that is, the apples, pears and plums and he did very well at this business. Sometimes he would stay at the market and Robert would ship fruit to him by railroad. The surplus and small stock would be ground in a mill they owned, to make vinegar and they had

barrels of it every year to sell.

Home stead

In the early seventies, he homesteaded a quarter section of land near Blank Rock on the west side of Cache Valley, about a mile and a half south of where Cache Junction is now located. Several other residents of Logan did the same, among them being Benjamin Villiams, Morgan S. Evans, and David Eames. During the summer season, these families did ranching there and made butter and cheese, shipping most of it to the Montana mines. Gramdmother went to the ranch every summer to supervise this work. They prospered in this business for some years. About the year 1879, he completed a five room adobe home just west of the old log cabin and moved into it. It was a fine home for those days and fit for a bride.

Baptism and Priesthood.

Grandfather David Roberts wrote: "I baptized nur own children. Thomas was baptized Reptember 30, 1849." (D Rec. also see A-3). He was confirmed September 30, 1849 by Eleazer Edwards". (see A-8 "38). Logan City, January 27, 1865 - On the 8th of this month, Mother, Thomas and myself (Robert) started for Salt Lake City to receive our endowments in the House of the Lord. We arrived in the City on the 10th and on the 13th we went through the House (Endowment House) and were ordained to the office of an Elder, Thomas by Peter Maughan" - etc. "On the morrow, we started for home. Arrived on the 16th in good health. Though the weather was very cold, we found all well at home." (R.Rec. p. 10). "Logan City, January 6, 1884 - Thomas D. Roberts was ordained a seventy by Aaron D. Thatcher" (R.Rec. p. 23). He was a member of the fortieth Quorum for many years. It comprised the Seventies residing in the First, Second and Third Wards of Logan.

Marriage and Family.

"February 19, 1881, Thomas D. Roberts was re-baptized by Bishop Henry Ballard, and was confirmed by the same. On the 24th he and his intended wife - Miss Margaret Goodman Davies, went to the House of the Lord, (Endowment House) in Salt Lake City and were united in the bonds of the everlasting covenant, to be man and wife for time and all eternity, by Daniel H. Wells (R Rec. 21)

STORY OF THOMAS D. ROBERTS

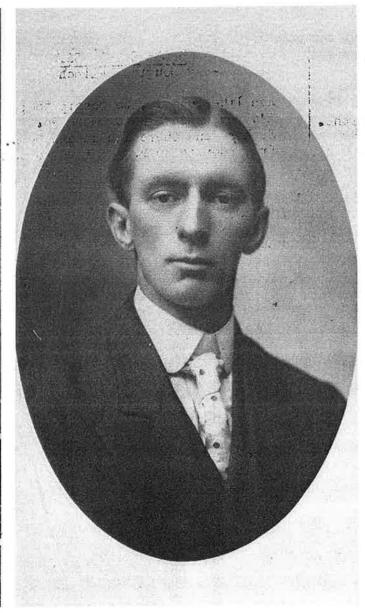
By D. R. Roberts.

Gelli Cornwydydd, Llanfrothen, Meirionethshire, Wales is one of the important landmarks in the earthly journeyings of the family of David and Catherine Roberts. It was there that they went to live about the beginning of the year 1839 and where they resided for about five or six years, and where the family of David Roberts' parents; Robert and Elizabeth Edwards Roberts afterward resided. It was a beautiful homey place and is described by my father (see page "A-6" of this book) for he loved it. Around it he played as a small boy. It was near here, too, that David Roberts was baptized into the church of Jesus Christ of Latter Day Saints, (See page "A-5") on May 24, 1846, by Robert Evans.

On July 6, 1840, Thomas D. Roberts, son of David and Catherine Roberts was born at Gelli Cornwydydd. Probably his brother Daniel and sister Ann were later in their turns born there. "Uncle Tom" as we all knew him and as we will hereafter call him, had very little chance for an education and early in his life he had to go with his father and brother Robert to work in the slate quarries of Festiniog, Meiricnethshire to assist in providing the necessities of life for the family. I loved "Uncle Tom" and it may seem out of place at this juncture, to so call him, but I believe that we were then just waiting over there for our turn to come here in mortality, so that we could call him "Uncle Tom". He was a noble, fine character and he was good to me. He was a choice spirit, reserved to come in this day and time. I write this brief story of his life because he is deserving and there is no one else to do it. Nor do I feel that I can do his memory full justice.

He was baptized into the Church on September 30, 1849, by his father and was confirmed the same day by Eleazer Edwards at Festiniog. (see page "A-10). He was called upon to suffer the persecuctions heaped upon those who were known as "Mormons" in his native land at that time and until the family migrated in 1856 to "the 1 land of Zion". The family left Bethania, Blaneau Festiniog, on April 10, 1856 for Liverpool. England where on April 19th they bcarded the sailing ship "Samuel Curlin" and set sail for America. The ocean voyage was a very stormy one, the ship being threatened with destruction on several occasions, but was preserved by the exercise of the powers of the priesthood, through the blessings of God (see Alf to A-18) They landed in Boston, May 24, 1856. From here they went by railroad to Iowa City. Iowa, where they remained until the 23rd of June when they "rolled out" with hand carts in Captain Edward Bunker's Company for the march of thirteen hundred miles to Salt Lake City, Utch where they arrived on October 2, 1856, very much emaciated and fatigued by reason of the journey. He pulled a hand cart all the way. (see A-19 to 29) Shortly after arriving there the family moved to Farmington, Davis County, Utah. Here they rented homes to live in and they were very poor as was nearly everyone in those days. "Uncle Tom" was now sixteen years of age and quite a man and doing men's work. He hired out wherever he could and wherever anyone needed help to assist in earning a livelihood for the family. He was on the move south with the family on account of the coming of Johnston's Army in 1857 and the return to Farmington. (see A-30 to A-31). He was at his father's bedside when he died on November 8, 1858 and courageously teld his father that they would stay with the people of his choice should his father pass on and leave them. (see A-31) He followed his brother Robert to Logan, Utah in the early winter of 1859 and assisted in the building of the first log cabin home of the family there. (see A-40). He returned to Farmington and assisted in moving the family to Logan in April 1860, into their new first and only home of their own. The story of that migration. and the events that followed are recorded in as great detail as possible from available information, in Section "A" of this book, and reference to it is hereby made, for the story of the family is the story of his life up to the time that they landed in Logan, Utch. after the death of their father. (see A-19 to A-41). After their arrival in Logan the whole family was very busy improving their new home and their farms and doing the things necessary to





THOMAS D. AND MARGARET GOODMAN DAVIES ROBERTS February 1881

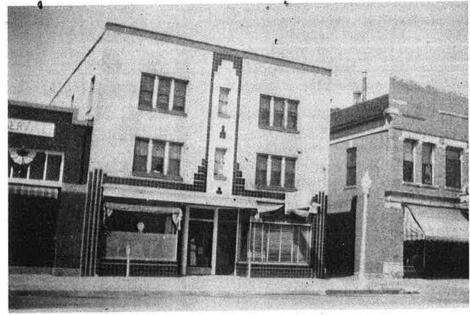
DAVID WILLIAM ROBERTS

Called "Vid"

Taken About 1900



Interior of Mrs. T. D. Roberts Milinery Store, No. 51 West 1st North St., Logan, Utah—1905



Front of the T. D. Roberts Building, 51 West 1st North St., Logan, Utah, as remodeled in 1939

The cost of printing the 2 pages on this sheet is paid by my brother, Thomas Roberts, and they were compiled and arranged by me in 1947.

—— I. R. Roberts

SONS OF THE PIONEERS by Stanley A. Purrington

Born with a noble hirthright,
Heirs to an honored name;
Parents whose deeds are graven
Deep in the Halls of Fame.
Soul-stirring memories linger
Down that the passing years;
Lemories that you must cherish,
Sons of the Pioneers!

Out o'er the trackless prairie,
Fording the rivers wide;
Caught in the mountain winter,
They froze—they starved—they died!
Sacrifice, toil and hardship,
Ridicules, jibes and jeers;
Gather and guard their records,
Sons of the Pioneers!

"This is the place; said their leader Enter this valley braod, Here we will build a city, And a temple unto our God." Stern faith and rugged courage, Silenced their doubts and fears, See how the desert blossomed; Sons of the Picneers:

Ah! yours is a sacred duty,

Telling this story old,

Never too well remembered;

Never too often told.

Tell how they plowed and planted

Watering the furrows ith tears;

Sowing that we might harvest,
Sons of the Pioneers:

Pioneer Days are over,

The old west has faded and gone.
We who now live in these valleys
Reap what our fathers have sown.
Their task as Empire Builders,
Now and in future years;
Yours be to carry on nobly,
Oh Sons of the Pioneers!

I KNOW SOFETHING GOOD ABOUT YOU --Author Unknown

Wouldn't this old world be better, If the folk we meet would say, I know something good about you, And then treat us just that way?

Wouldn't it be fine and dandy,
If each handclasp, warm and true,
Carried with it this assurance:
"I know something good about
you"?

Wouldn't life be lots more happy, If the good that's in us all Were the only thing about us That folk bothered to recall?

Wouldn't life be lots more happy,
If we praised the good we see?
For there's such a lot of goodness

In the worst of you and me.

Wouldn't it be nice to practice
That fine way of thinking, too?
You know something good about
ne!
I know something good about you!

BELIEVE THE DEST -- By Douglas Malloch

Men like to talk, to gossip too;
I've even heard that women do.
So here and there and up and down,
From door to door, and town to town,
The strangest stories float about,
Until humanity you doubt.
Is ever any fellow fair?
Or is there goodness anywhere?
Of course there is; More good than bad
I've found the world, because I had
A simple rule, a simple test:

Believe the best,

Forget the rest!
The fellow who's a little wrong
Is very seldom helped along
By making any act of his
Look blacker than it really is.
The fellow slipping now and then
Will try to get his feet again;
If those around him day by day,
Will only act the other way,
And try and give him credit for
The man he is—and maybe more!
What people say he is, you see,
Is what a fellow tries to be
To make a man throw out his chest

Believe the best,
Forget the rest!
We'll all be happier, I'm sure,
And more old friendships will endure,
And nore new friendships we will form
The hearts of all of us to warm,
If all are slower to believe
Suspicions that will make us grieve.
Are just a little more inclined
To publish only what is kind.
If we will lend a listening ear,
But only good reports to hear—
Yes, life will have a lot more song,

Believing right than thanking wrong!
Whatever rumor may suggest.

1 20

Whatever rumor may suggest Believe the best, Forget the rest!

FRIENDS --Author Unknown

cheered
and nobody helped us along;
If every man looked after himself and

good things all went to the strong;

If nobody smiled and nobody.

If nobody cared just a little for you,

and nobody thought about me, And we all stood alone in the battle of life.

what a dreary old world it woul

Life is sweat because of the friends

we have made,

And the things in common we share;

We want to live on, not because of ourselves

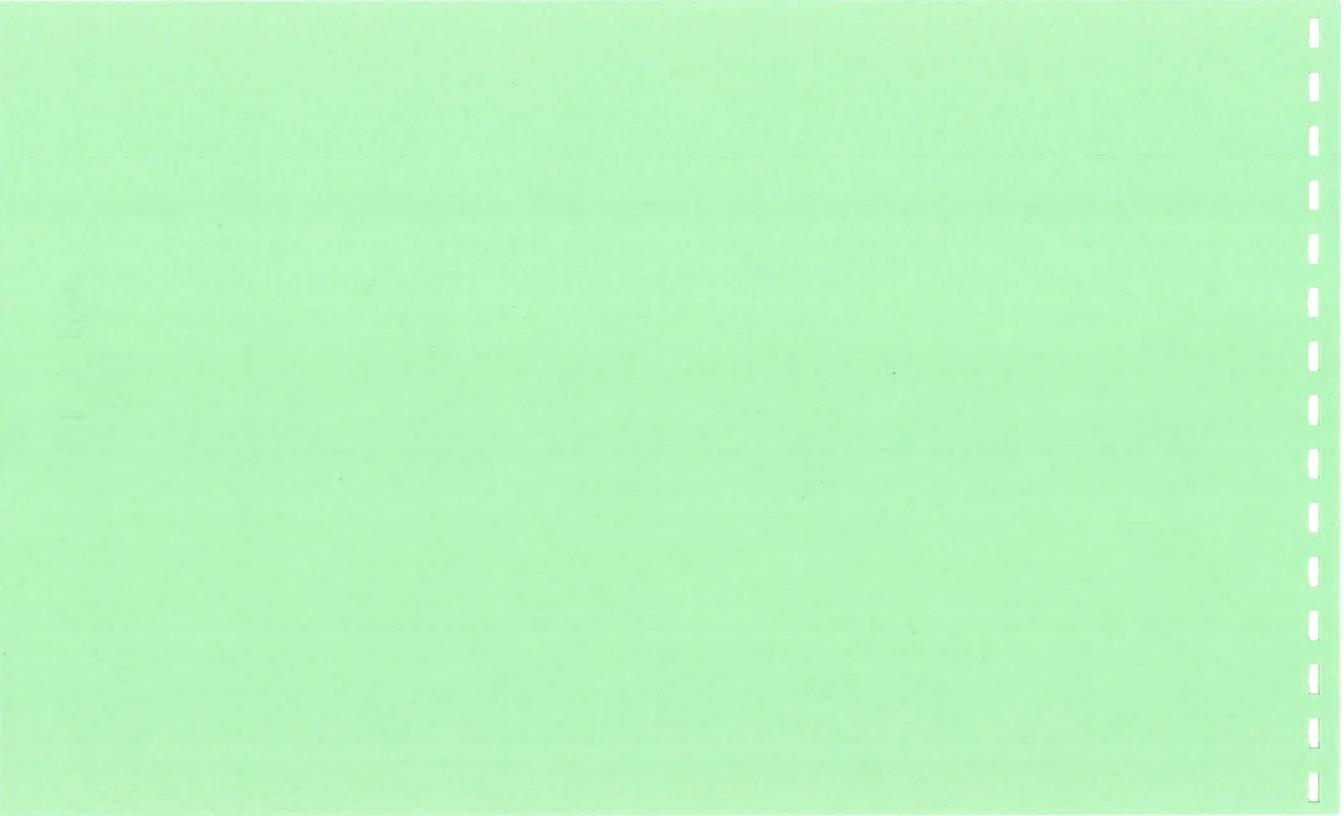
but because of the paople who care;

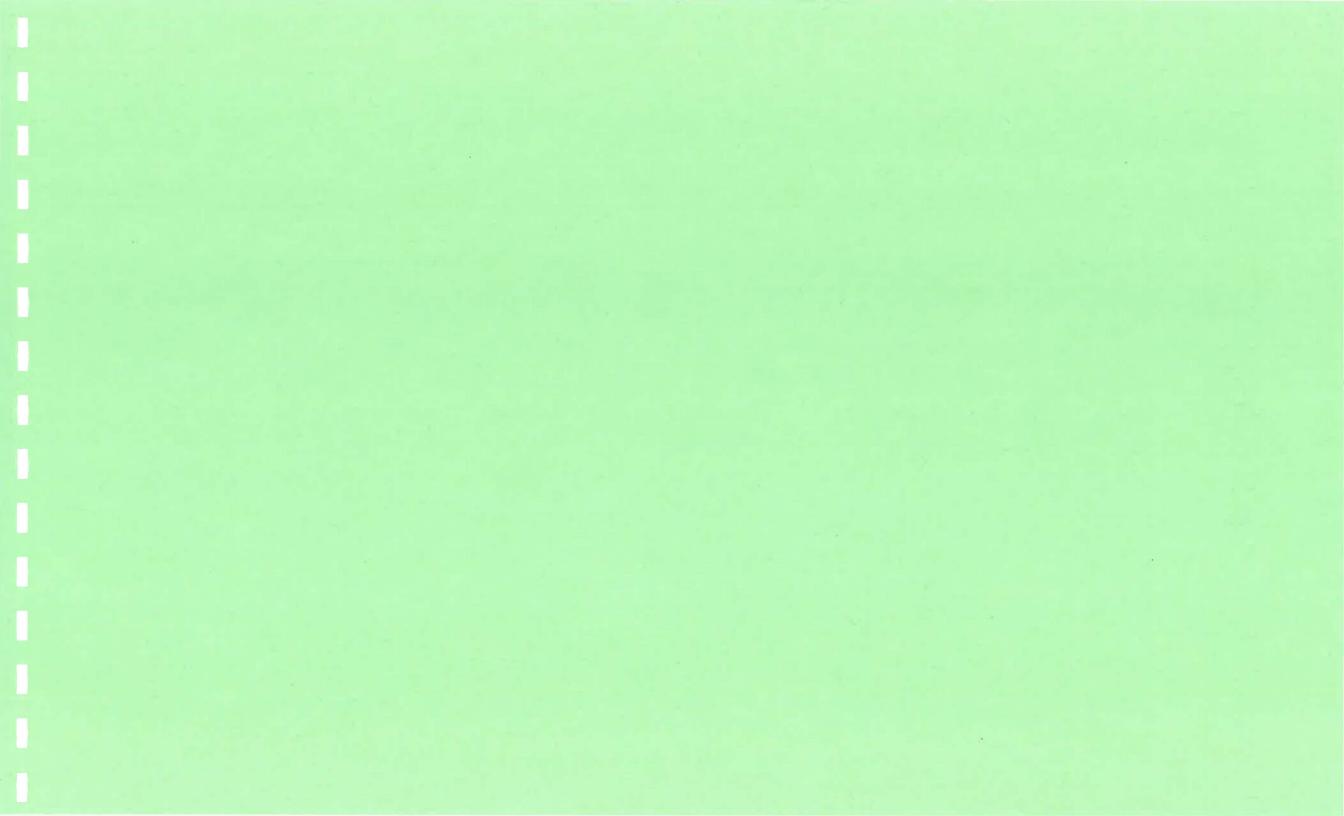
It's giving and doing for somebody else-

On that all life's splendor dopends;

And the joy of the world, when you have summed it all up,

Is found in the makin; and keep ing of friends.





cept it occupy the land of Ephraim. The majority of Americans are no doubt of the Israelitish tribe of Ephraim. If their ancestry could be traced it would show that the blood of Ephraim predominates. This land was given by promise to Joseph the son of Jacob, and to Ephraim who is Joseph's son. So this is the land of Ephraim. All of these things were to happen "in that day" and that always means our time or the "last days".

Because of the drunkenness of this Ephraim nation and the sin and crime naturally resulting therefrom severe judgment is promounced against her. Her "glorious beauty" shall be a "fading flower", and the "drunkards of Ephraim shall be trodden under feet". These conditions come through a mighty destructive force and that destruction will come suddenly and be overwhelming" as a tempest of hail and as a destroying storm, as a flood of mighty water overflowing".

All of the people will not survive it because the "Lord of Hosts shall be for a crewn of glory, and for a diadem of beauty unto the residue of his people" or to those who remain after the judgment. Even the "residue of his people" have erred through wine and through strong drink are out of the way" including "the priest and the prophet have erred through strong drink; they err in vision, they stumble in judgment".

Isaiah did not explain the nature of that destructive force that was to come so let us examine the words of another great Prophet - one who preceded Isaiah: Joel says: "Hear this ye old men and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?" This is a challenge to our generation. It is the prophet who challenges. It was something strange that was to happen. It had not been before. He admonishes: "Tell ye your children of it, and let your chindren tell their children, and their children another generation". Apparently this strange thing should reach over or be visible to three generations and their attention should be called to it. And what is it? Again we read: "That which the palmerworm hath left hath the locust eaten; that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten".

Had the prophet have been here now he could not have more truly or vividly described the bugs, blights and worms, or the post that are in our fields, orchards, gardens, and forests destroying the vegetation. Each pest has a peculiar liking or appe-

tite for about one thing, leaving everything else and there is a peculiar post or pests for everything that grows, to destroy it, until now our food supply is threatened. There have been times in the past centuries when locusts or grasshoppers or some such pest has settled down on a locality and swept away every green thing, but never before has there been such a condition as we now have it in this serious matter. The prophet challenges, and the fact that we now have such conditions proves the time of which he spoke, to our time.

He says further: "The beasts of the field cry also unto thee; for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness". This vividly portrays drouth and he also most clearly predicts a greivious famine. There is, in view of this situation one certain class of human beings that he warns and proclaims against, in the language following: "Awake, ye drunkards and weep; and howl all ye drinkers of wine, because the new wine; for it is cut off from your mouth". So severe them, will be the famine, that it will not be possible to get anything out of which to make intoxicating beverages. Will this give America prohibition? Have you not noticed how the drouth has hit, not only America, but practically the whole world since the repeal of the 18th amendment?

Moses said to ancient Israel, and this was to follow throughout their generations that: "If thou wilt not harken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes" then "Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it". "Thou shalt plant vineyards and dress them, but shall neither drink of the wine, nor gather the grapes; for the worms shall cat them." "Thou shalt have olive trees throughout they coasts; but thou shall not anoint thyself with oil; for thine clive shall cast his fruit". "The Lord shall make the rain of thy land powder and dust, from heaven shall it come down".

The summer of 1934 was unusually hot and dry, so much so, that rivers dried up, also lakes and springs and reservoirs and wells dried up and the great pastures of the wilderness burned. — A gentle warning. In addition to all this our Government as established in the 1933 election with great shouts of joy over the "repeal" of the 18th amandment has destroyed billions of food stuffs in the last 18 months, thereby hurrying on the evil day of famine.

0-18-

→by D. R. Roberts

(The record of John Neagle Roberts, son of Robert D. and Eliza Neagle Roberts was inadvertently omitted from its proper place and is inserted here. In the order of birth he follows Agnes and his short story should have been placed in the record preceeding Thomas' biography. The following story of the brief span of his mortal life is copied from the record of my father, Robert D. Roberts:)

"Logan, May 18, 1897.

At seven o'clock in the evening my wife Eliza gave premature birth to a little boy. As he was very weak I blessed him and gave him the name of John Neagle Roberts. I annointed him, Thomas my brother invoked a blessing on him for strength. He died on the 19th at a few minutes after five in the evening. He was buried on the 20th in the Logan Cemetary by the side of my wife Hannah." (R. Rec. 33) I remember that I dedicated the grave at the time of burial.

PROHIBITION COMING TO AMERICA

So Proclaim the Ancient Prophets

-by D. R. Roberts

Mosiah, an ancient American Prophet, once said:

"And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgements of God will come upon you; yea, then is the time He will visit you with great destruction even as He has hitherto visited this land". (Mosiah 29-27)

The history of this land, as recorded in the Book of Mormon, discoloses the fact that judgments for the transgressions of a nation upon this land were swift, severe and not long delayed.

On November 7, 1933, the United States, by the final "voice", her "people", in an election, determined her course relating to the legalizing of the use of intoxicating beverages in the land. The 18th amendment to the Federal Constitution - that barrier against nation-approved drunkenness - was, at that time and by those acts removed. No longer would the nation fifth its worst enemy. There

was but one desire prompting the repeal, and that was to make it legally possible to easily and openly obtain alcoholic beverages for the effect of those beverages upon the human mind and body. That meant drunkenness — and drunkenness with its attendant evils is an iniquitous thing. Intoxication is responsible for more of the sin and crime in the world than any other one thing or combination of things, and America, through repeal, established this drunken orgy of sin and crime with a reckless abandon, and with a gleeful shout of approval.

Much depends on how we conduct ourselves as a nation, notwithstanding the repeal. Will we be reasonable in our use of alchohol as a beverage? That we will be reasonable is not at all probable because of the reasons for and of the sentiment back of repeal, as is evidenced by that pitaible wail before the election: "Give us beer, oh give us beer"; and our conduct since then. Naturally too, we may expect excesses, because the government encourages excesses in the use of alcoholic beverages for revenue, and because of the feeling of utter aboutdonment to its use, without reservation, by so many of the people. That same sentiment which brought about repeal will break down any and all barriers enacted to control it within any reasonable limits. Just so long as the 18th amendment stood as the fundamental law of the land, and an honest effort was made to enforce it, national sorrows might be averted, but when the overwhelming "voice of the people" chose to remove it there was no guarantee against the penalty that would be meted out to the nation by reason of that choice, and the natural results of that choice, in the manner and feeling with which it was done.

America has chosen and the penalty is sure. Ancient prophets saw it all and uttered a varning. Let us read and examine some of their words and ponder upon them. We have much time to meditate now, because there is not much work for us to do. Read what the great Prophet Isaiah says, Chapter 28:14-7.

You will note that the Prophet speaks of an Ephraim nation —
—"The drunkards of Ephraim". It was to be a rich nation for it
was to be at "the head of the fat valleys" — a nation of "glorious
beauty". It was to be a nation "overcome with wine" — a nation
that "erred through wine, and through strong drink are out of
the way". It was to be the "crown of pride" of all of the proud
nations of the world, and it could not be an Ephraim nation ex-

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wanterful good to come from such sacrifice and suffering and such diligence in labor and devotion to duty..

The first great latter day prophet has not left these import - nnt questions without answer. He writes:

"What was the main object of gathering the Jews, or the people of God in any age of the world? The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. All must be saved on the same principles. It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances, endowments, washings and annointings etc. One of the ordinances of the house of the Lord is baptism for the dead." (5 Ch. His. 423)

There is no other main object" in the gathering of our parents to this land and our duty in relation to it is clear. If we and our children would be blessed as our fathers and nothers have been, we must take up the work where they lay it down, and carry it on. Now that the foundations are laid - the Temples built, we must save ourselves and redeem our dead therein and lose no time in this duty. To emphasize this matter the Prophet Joseph further says:-

"The greatest responsibility in this world that God has laid upon us is to seek after our dead." (6 Times and Seasons, 616)

These quotations should be a complete answer to all who question the relative position and importance of Temple work, as compared with some other things.

THE RELATIONSHIP

-By D. R. Roberts.

The mission of Elijah the Prophet, in the latter days, is associated with, and is related to the latter day destructions that are foretold in scripture. Elijah was to be sent just "before the coming of the great and dreadful day of the Lord" (Mal.4-5; 3 Nephi 25-5; Doc.& Cov.Sec.2-1) When Elijah

delivered the keys of his ministry to Joseph Smith and Oliver Cowdery in the Kirtland Temple on April 3, 1836, he said:-

"And by this ye may know that the great and dreadful day of of the Lord is near, even at the doors."

What is the meaning of the words: "great and dreadful day of the Lord"? Read Mal. 4 - 1 to 3; Psa. 50 - 1 to 6; Isa. 28 - 22; Doc. & Cov. Sec. 97 - 22 to 28; Sec. 5 - 19,20; Sec. 112 - 24 to 26; Sec. 29 - 5.9.17 to 20; Sec. 84 - 96 to 98.

Many other such passages relating to the latter day judgments and destructions are recorded. When those things have come the time will be when there shall be "few men left" Isa. 24 - 6; when a man shall be more precious than fine gold". Isa. 13 - 12; and "he that is left in Zion and he that remaine th in Jerusalem shall be called Holy." Isa 4 - 3.

The record of Elijah's coming and his message is always associated with"the dreadful day of the Lord" and it relates thereto, and the warning of a terrible curse is given in connection therewith in the event there should be any failure in its fruition. The cormand to perform that work is in a Section (98, - study it) of the Doctrine and Covenants, which deals with important keys relating to war and contention. Why? Because Elijah's mission deals with things that are the very opposite of war and contention. That which brings war and contention is selfishness for worldly things and it is the very opposite to the thing required to accomplish Elijah's mission; -viz., unselfishness for worldly things. They are opposites or contending forces, therefore of need be related to and associated with each other. The Prophet Joseph says:

"Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge (through the sealing power) would support the soul in every hour of trial, trouble and tribulation." (5 Ch. His. 387)

The mission of Elijah is most natural and practical and is of twemendous importance to the world in our time.

the "Orangi", and sailed for home. Leatrice and Darwin being the only children on board, along with several hundred grown folks, made friends with many people who would play table tennis and other deck sports with them. Leatrice was a little sick for the first three days but the last four days were greatly enjoyed, especially at meal time where she watched the English and Australian people pile food on the backs of their forks with their knives. It was most embarassing when she would see something and with a loud giggle point to the object of her mirth.

In the fall of 1936 we were back in our store and Leatrice started school again at the Woodruff. She enjoyed this year very much. She was in the sixth grade and her teacher, Mr. Vern Allen taught the boys and girls ballroom dancing and for parent teachers meeting they would put on a fine demonstration. Leatrice did a great deal of "Hula" dancing this winter of 1936. She represented Hawaii in the M. I. A. Cache Stake Road show and danced in every ward in the stake. This brought her many more invitations to dance and the next year she was in the Logan Stake Road Show which took her to every ward in that stake.

In the fall of 1937 she started school at the Logan Junior High. The same fall she started M. I. A. in the Logan Third Ward and with the Bee Hive Girls went to the Logan Temple several times to be baptized for the dead. In July, 1938 she moved with the family to Twin Falls, Idaho, where her father started the Bell Pepsi-Cola Bottling Company. In the fall she started school at the Twin Falls Junior High and at once made many friends. The 1939-1940 school year was spent at the same school, it being her last year of Junior High School work. She takes an active part in M. I. A. and in the Sunday School of the Twin Falls Second Ward.

THOMAS DANIEL BELL, (By Jane R. Bell). My son, Thomas Daniel Bell, was born September 28th, 1937 in the Cache Valley Hospital at Logan, Utah. He was blessed in the Logan Third Ward on November 7, 1937 by James W. Hubbard. He moved to Twin Falls, Idaho with the family July 10th, 1938. At the present writing he is just past two years but can express himself in such a manner that he can be plainly understood by anyone. His hobby is football, but he thoroughly enjoys everything from giving the cat a massage, to drinking Pepsi-Cola.

This Christmas of 1939 was a big event in the life of Dannie! He talked of Santa Claus a great deal and insisted that he wanted a band, so to comply with his request he received a drum and a horn. The desire for a "band" was inspired by the band concerts at the City Park, which he attended, this summer. When he would hear the band music he would get out of his cart and dance on the grass.

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"THE MAIN OBJECT"

-By D. R. Roberts.

Our fathers and nothers heard the glad tidings of great joy in their native lands and with their whole hearts they accepted it. This brought upon them the contempt and persecution of their friends and fellows.

Impelled by some strings feeling they sacrificed those dear, homes and dear associations of their early lives and gathered to the appointed place, enduring untold hardship and suffering. Finding no homes prepared for them, they selected and laid out the roads and grubbed the sage and digged the ditches and planted the trees and built the homes and the schools and the churches and reared Temples in the name of God.

Oh what labor, devotion, diligence and sacrifices and, how the desert has been transformed from a wilderness into a beautiful land. God has rewarded their faith and toil most wonderfully. Why all this?

Is this all so that we might enjoy it without responsibility or obligation or sacrifice or service?

Did our fathers and nothers suffer it all and labor and sacrifice to make it all just for us to revel in, without obligation, restraint or limit - just to seek wealth or to worship the gods of pleasure or some other desirable worldly object? Surely not. It could
not be so. There must be some grand object, some great purpose, some

On March 24th, 1935, he was ordained a Deacon by Glen Gillette in the Hawaiian Mission. He was very active in scout work while in the Islands, also in Sunday School. With the family he returned to Utah and attended school at the Logan Junior High where he continued until we moved to Twin Falls, Idaho in July 1938. There he entered the Thin Falls High School. He worked with his father in the Bottling Flant in the summer, and after school, driving truck and operating the machinery.

On January 30, 1938, he was ordained a Teacher in the Logan Third Ward by Willis A. Dial, and on September 24th, 1939 he was ordained a Priest by Virgil Telford in the Twin Falls Second Ward.

At the present time he is just past seventeen years of age, and is five feet ten inches tall. He is active in Mutual Improvement Association and in Sunday School. He is also a Van Guard.

LEATRICE JANE BELL, (By Jane R. Bell). My daughter, Leatrice Jane Bell, was born Sunday June 28th, 1925 at 3:15 A. M. at our home in Logan, Utah, located at 145 North 3rd West. She weighed eight and one-half pounds, was a breast fed baby, doing fine until on August 9th, when she was six weeks old, a terrible thing happened. It was Sunday night and the Ward meeting had just been dismissed. We were at home and a neighbor rushed to our door and told me that my father had just been knocked down by a car and was badly hurt. I rushed to the corner of Second North and Third West Streets, where a crowd had gathered and I was told that my father had just been taken into Dr. Randall's home. He was in great pain and they took him to the Cache Valley hospital where he died within six hours, or at 3:00 A. M. August 10, 1925. This was a great shock to me and caused me to lose the nourishment for Leatrice; then our trouble began. Under the care of a Logan doctor, we tried twelve different formulas but she still vomited up everything she was fed for three months. She weighted only eleven pounds, and no one thought we would ever raise her and we began to think so ourselves if something was not done at once. So in November when she was five months old we took her to Dr. L. A. Smith of Ogden, Utah, who knew just what to do for her, and he prescribed a food for her. From them on she grew and was well and strong. She was blessed in the Third Ward Chapel August 2nd 1925 by Joseph Squired, assisted by Richard Yeates and her gather.

Her childhood was spent at the home where she was born and she started kindergarten at the Woodruff School for one winter. Then she began in the first grade at the Ellis School in September, 1931. She went to this school until we moved into our store apartment. Then she attended the Woodruff School in the same building I had attended school years before. On June 11, 1933 she was baptized in the Logan Temple by O. Orlando Barrus and confirmed by Hyrum B. Campbell.

When she was in the third grade we left November 7th,1933 for Honolulu, Hawaii. She started to the Jefferson School on Waikiki Beach but we decided there were too many colored children at this school so we entered the children at the University of Hawaii, where we had to pay a \$15.00 per year tuition. She attended here for the full school year. The training teachers at the school were all white people from the mainland but the student teachers were Chinese, Japanese, Hawaiian and Korean, so the next year she attended the Lincoln Public School where she had a nice white woman (married) for a teacher.

While in Hawaii she spent many an afternoon at Waikiki Beach so many that she aquired a beautiful coat of tan and had light streaked sun bleached hair. Her companions were Maxine Christenson and Janice Moody. They were both Mormon girls and attended Sunday School where Leatrice along with the others took an active part singing on programs and taking part when her class took their turn on the program. In 1933 when she was eight years old she took a course of "Hula" dancing lessons (covering several months) at the Lalani Hawaiian Village, a dancing school, from Which she graduated in March, 1936. The exercises were held out of doors at night at the school which was the home of a Hawaiian who was the instructor. The first thing on the program was a Luau (Hawaiian Feast), the guests witnessed two native youths. clad only in a breech cloth, take the pig from the Emu (buried in the ground with hot rocks to cook it). The feast was served in a bowery under the cocoanut trees after which the graduates demonstrated the dances they had learned, thirteen in all. At the close of the program the dancers were presented with a diploma, written in Hawaiian, on Tapa Cloth.

In May, 1936, Leatrice, with the rest of the family, boarded

through Nevada to our home in Logan, Utah and to our store. We worked hard and enjoyed a good business and in February, 1937, sold the store and moved back to our place in the Third Ward. In July, 1939, she with the family moved to Twin Falls, Idaho where we began to operate the Bell's Pepsi-Cola Bottling Company.

She is the mother of the three following named fine children:- Mervill Darwin, born December 3rd, 1922; Leatrice Jane, born June 28th, 1925 and Thomas Daniel, born September 28th, 1937, all of whom were born in Logan, Utah.

MERVILL DARWIN BELL, (By Jane R. Bell). My son, Mervill Darwin Bell was born Sunday December 3rd, 1922 at 3:20 A. M. at Logan, Utah. He was a healthy normal baby and spent lots of histime with his great grandmother Neagle who lived with us and loved him very much. He was blessed February 4th, 1923 in the Logan Third Ward Chapel by his grandfather Alfred James Bell assisted by Bishop William Evans, Joseph Squires and his father. He used to sit on the lap of his grandfather Roberts and watch his white whiskers go up and down when he would talk and then he would stick his fingers in them to see how they felt. He was baptized on December 16th, 1930 by William I. Winn at the Logan Temple and confirmed by Willard Bowden.

He went to the Woodruff school kindergarten the year before he started in the First Grade at the Ellis School. where he stayed until he entered the 5th grade at the Woodfuff School at which school he was attending when we left for the Hawaiian Islands. In the spring of 1933 Mervill and I left for a five weeks trip to the World's Fair at Chicago. We were only out of town a day or so when Darwin became ill and when a doctor was called they learned that he had Scarlet Fever. He was taken out to the farm where his grandma Bell took care of him. He lay unconscious for four days but with the kind and loving care he had, on our return five weeks later, we found him out of quarantine and doing fine with no ill effects from the disease. It was in November of the same year that Darwin, along with the family, went to the Hawaiian Islands. He was not sick on the boat and became a favorite with the stewards and helped them arrange race horses etc. for the deck games. He won many prizes and was mentioned in the ship's bulletin.

The Jefferson School on Waikiki Beach was the first to be enterediby him in hawaii. There were so many colored children attending there and we were not yet used to their dark faces, so we decided to take the children out of this school and place them in the University of Hawaii Training School where there was a fee of \$15.00 per year to be paid. The next year was spent at the Lincoln Public School. Here Darwin was chosen to be bank boy and every day he would board a bus in front of the school and ride to town, sometimes with as much as \$300.00 in his bank bag. He soon became so well acquainted with the bank clerks that one, a Mr. Cowen, invited him to spend a week with him at his country home, there he enjoyed a Yacht ride and deep sea fishing for the first time in his life.

4. A. A.

The same week that we arrived in the Islands, Darwin had a very narrow escape from drowning in Waikiki Beach. A neighbor's boy invited him to go to the beach with him and have a ride on his surf board. When they arrived at the beach, they carried the board into the water several hundred feet from the sand in order to have a nice long ride in on the waves. They did this once, then when they were nearly to their destination, the other boy asked Darwin to swim to shore as he thought the surf board was only big enough for one to ride on. Darwin started to swim, but not being used to the ocean, and battling the waves, soon became tired and decided to rest. He put his feet down and expected to touch the ground but he had swum away from the coral reef and was now over a deep hole many feet in diameter. He went down once and called for help, and sank again. People on the beach told us afterward, that they heard his call but thought it was someone just playing a prank and gave no attention to him. A Mr. Cleghorn, whose house jutted out over the ocean, was in an upstairs room and heard his call for help. He said he knew the real thing when he heard it, so he lost no time in jumping out of his window and swam to Darwin just as he was disappearing for the third time. He summoned an outrigger Canoe and placed the unconscious lad into it and worked on him until he came to. When we went to see Mr. Cleghorn later to thank him for what he had done, he said he had saved thirty-two persons in much the same way and we were the only ones that had come back to thank him.

Darwin finished the sixth grade at the Lincoln school and then entered the Roosevelt High School where he attended for one year.

Utah. She was the last child born to Robert D. and Eliza Neagle Roberts. Her mother died when she was seven years old and she was raised by her father and grandmother Neagle who lived in a house built on the ground given to her by her son-in-law, RobertD. Roberts, so that she would be near to the motherless children. She took care of them in all of their sickness, and they were there to help her in time of need.

The first school she attended was the Ellis, then to the Woodruff, next to the Lowell, where she graduated from the grades, then attended the Brigham Young College where she had four years of High School. She graduated from the B. Y. College in the spring of 1919. The first job she had was a position in the office of W. H. Wright & Sons store in Ogden. She stayed there for eight months and left there to go to the Forest Service in Ogden, but only stayed in Ogden two months when she decided to go home to keep house for her father and brother Tom. While in Ogden she lived in the home of her brother, D. R. Roberts. She obtained temporary work in the office of the Lion Coal Company in Logan. When this was done, another temporary job was obtained in the office of the Utah Mortgage Loan Corporation. While working there, in 1920, she was asked by Alma Sonne, Cashier of the First National Bank, if she would accept steady work in the bank. She accepted the job and remained with the bank until August 1922, one year after her marriage to me, which took place in the Logan Temple, August 10, 1921. We lived at the home of her father for the first year, then moved into our own home, given to us by Grandmother Neagle, if we would come and live with her and care for her. She died May 1928, at the home of Agnes Roberts Montrose, with whom we had left her while we went on a trip to California. Grandma was 86 years old when she deeded her property over to us and she lived with us for six years. During this time she became quite childish and was a great care, as she would sleep most of the day and be awake most of the night. She was ninety-two years of age when she passed away.

We stayed in California for eight months and when we came home we lived out on the Bell farm and raised chickens. Jane was alone with the two children and the farm work for most of the summer as I was away working in Blue Creek. While here she also took care of Hazel Roberts, wife of Thomas Roberts,

her brother, when their second child Robert was born on the Bell farm.

From 1924 to 1931 Jane acted as a counselor in the Third Ward M. I. A. with Ella Cowley and Gladys Sorenson. In 1932 she acted as a Bee Keeper on the Cache Stake Board. At this time we built an apartment on the rear of our store which we purchased from my father in 1929, and this being in the Logan Stake, she was released from the Cache Stake Board and putt on the Logan Stake Board, which position she held until we left for the Hawaiian Islands. During the years from 1922 after Darwin was born she was called back to the bank to help out during vacations until we purchased the store, then she did not have time to help them.

In the spring of 1933, we left for a trip to the Fair in Chicago. This trip took five weeks. We went through nineteen states, and into Canada. In the fall of the same year, we dedided to take a trip to the Hawaiian Islands before our children were of an age to make it expensive traveling and living. We started across the Pacific Ocean on November 7th, 1933. After a most delightful five day ocean voyage, we landed in the "Paradise of the Pacific", a land of beautiful flowers and everlasting sunshine to spend the most pleasand and unforgettable two and one-half years of our lives.

It was in this land of enchantment that she found her cousin, Dan Hughes Roberts. He was working for the American Express Company. She had not seen him since she was a little girl and when the excitement of the meeting had died down he said: "Can it be that my little country cousin has grown up and has a family"? She was sending a parcel to Logan and he just asked her if she happened to know any of his relatives in that place. He began naming their cousins, then they discovered their relationship. We spent many a pleasant afternoon at the beach with them and enjoyed their company.

While in the Islands Jane helped to organize and was a charter member of the Daughters of the Utah Pioneers. She attended the M. I. A. and was placed on the Primary Stake Board of the Oahu Stake. When we left Honolulu, we sailed away from a host of dear friends and took with us memories never to be forgotten. We had a wonderful trip home on the Canadian Australian boat, the "Oarangi" which took us into Vancouver, British Columbia. Here we took our car off the boat and rode down the coast to San Diego, and up

Returning from his mission he went back to the farm in Logan to work after which he was employed at the Dairy Shop in Logan until December, 1921. On April 1st 1921 he signed with the International Correspondence School of Scranton, Pa. for a course in English and Bookkeeping, out of which he received great benefit. On August 10th, 1921 he married Jane Roberts, daughter of Robert D. and Eliza Neagle Roberts, in the Logan Temple. The ceremony was performed by President Joseph R. Shepherd. After December, 1921, he worked at odd jobs amd took a short course in dairying and carpentry at the A. C. U. at Logan. He made several useful household articles during this period. On February 13th, 1922, he left Logan for southern California to find work and consult Dr. John F. Miller about what he should try to follow by way of a vocation. Dr. Miller gave him a Phrenological reading and gave him some good advice. He returned home, not finding a job.

After his return he was employed by the Continental Oil Company at Logan in April 1922 as truck driver. In October, 1922 he became Station Agent. This position he held until February, 1928 when he resigned to take a commission agency for the same company at Tremonton. He soon gave up the commission job as it was not what it was represented to be. In the spring of 1928, he bought an auto and went to Mesa Arizona, winding up in California. He got a job with the Standard Oil Company at Signal Hill. Receiving word from home that his father was going to sell his store, he decided to come back to Utah and buy the business but when he arrived in Logan his father decided to keep the store for one more season so he contracted to buy the Bell farm on 10th North Street in Logan.

He built some chicken coops to go into the chicken business and also to handle cows. During intervals he was employed to tend a service station and weighed beets for the Sugar Company in West Logan. He also worked on the farm of Thomas Roberts, his brother-in-law, in Blue Creek and also for a contractor, building the highway in that valley. I tended the farm, raising a fine lot of eight hundred chickens. On August 25th we traded the farm and chickens to his father for the stock of confectionery and fixtures and rented the store at 90 West Center Street, Logan. He now began his career in the confectionery business in the place of his father. He resided on the farm until x Naxem

until November, 1929, when he moved into rooms in the Palace Hotel across the street from the store. Later he moved into his home at 145 North 3rd /est Street, in March 1930, where they remained until December, 1932. Then they moved into an apartment they had built on to the store and rented the home.

In the year of 1933, they visited the Chicago World's Fair and several large cities and places of Church historical interest in the east. Returning from this trip he leased the store to his brother, Eugene F. Bell and departed with his family on November 7th, 1933, for the Hawaiian Islands, arriving there November 16th, and they made their home in Honolule for two and one-half years. He was employed by the city on a Traffic Survey and later as House Police, then Assistant Manager of the Consolidated Amusement Company at the Princess Theatre, where he remained until December 1935. At this time he began service at the Pearl Herbor Navy Yard, doing mechanical work on Submarines and other ships.

In the spring of 1936, he was informed that he was needed in Utah, so he secured leave of absence and returned, arriving in Logan May 30th, 1936. He immediately took over the management of his business, and on February 1st, 1937 sold it out to Clarence England. From this period on, he was unsettled, selling insurance and clerking in Sears-Roebuck & Company's store in Logan, and in other pursits until the spring of 1938 when he decided to settle in Twin Falks, Idaho, in the Soda Water Manufacturing business. He secured a Pepsi-Cola franchise and opened up business in August, 1938 at 263 3rd Avenue West, Twin Falls, Idaho, where he and his family are now located. They are making a splendid success of their business. When he went east to buy the truck and machinery, the trip home was made along, and he received a carbon-monoxide gas poisoning, from the effects of which he has never fully recovered.

During his early life, he worked in the Young Mens' Mutual Improvement Association, and also since his marriage. He has done Ward Teaching and other church work in the Logan Third Ward when residing there.

JANE ROBERTS BELL, (By Alfred Mervill Bell). My wife, Jane Roberts, was born May 11th, 1900 at 309 West 1st North St., Logent

integrity.

He was baptized November 7, 1905 by George Done in the Logan Temple and was confirmed the same day by John H. Anderson. This happened while his father was on a mission to the Hawaiian Islands. He began his school career at the Haws school at Logan when about six years of age. Later he attended the Woodruff. Benson, and Lowell schools in Logan, graduating from the grades at the latter school in 1915. In the fall of 1915 he attended the Agricultural College at Logan. Utah and continued his studies there for the following two years. During those grade school years he was able to attend only parts of those years. at Crystal, Idaho, which is in the Bannock valley. He had the pastime adventure during those years of going afoot over the mountains from the dry farm ranch twenty five miles to Pocatello for a visit or to secure work. On one of those trips he came suddenly on to a herd of sheep and was viciously attacked by four of the sheepherder's dogs until they were called off by the herder.

At about twenty years of age he had a desire to be a doctor, but not having enough high school credits to enter a medical school he decided to become a Chiropractor. Not being able to raise the money to make a beginning he was forced to ive this up also; - a cherished vocation. This was argreat disappointment to him. His first big job was that of working for the Ogden, Logan and Idaho Railroad Compay (Electric) at Brigham City, beginning October 4th, 1917. He received \$60.00 per month for thirteen hours a day, for seven days per week as station clerk. On January 1st, 1918, the company changed its name to Utah-Idaho Central Railroad Company. He resigned April 1,1918, because there was no raise of pay or chance for promotion in sight. Six days later he started to work for the Wells-Fargo Express Company as train messenger between Preston Idaho and Salt Lake City, Utah, with Sundays off, at \$82.50 per month. July 1st, 1918 he resigned. On this date the Wells-Fargo, American, Southern amd Adams Express Companies united under the name of Federal Express Company. In July 1918, he went to San Francisco and secured a job at the Union Iron Works. The world war was on and he was employed on the Submarines U-15 and U-18. Leaving there on July 24th and sailing on the Elizabeth for Coos

Bay, Oregon. On July 30th, he went to work for the O. R. and N. Company as a gas engine mechanic, later transferring to machinist's helper, making big money. He sent the money he earned home and his father bought cattle for him.

On August 24th, 1918 he registered in the Student Army Training Corps at the Utah Agricultural College, having obtained leave of absence from his railroad work. October 1st, he began his training course and in two weeks he was stricken with the Flu and was confined in the hospital with the malady when the Armistice was signed. At about the same time that he registered for the training corps, he registered also for the draft service in the army. On September 26th, he registered in the Tank Corps at Portland, Oregon and was accepted. On November 14th, he was released from the service and returned home to recuperate.

On November 29, 1918 he went to work at the Lime Kiln at the Lewiston Sugar Factory, where he remained to the end of the run. On December 15th, he returned to his railroad job in the shops at Portland. He secured a room near his job and "batched"

He was ordained a Deacon by Joseph E. Cowley in the Logan Third Ward but the date is unknown. There is no record of his being ordained a Teacher, however, he was ordained a Teacher. He was ordained an Elder September 21, 1919 by John E. Carlisle. of Logan at the Third Ward Meeting House. He was endowed at the Logan Temple January 28th. 1920. He received a call to go on a mission August 9th, 1919 and was set apart February 5th 1920 by Apostle Melvin J. Ballard to labor in Hawaii. He left Salt Lake City February 6th, 1920 and arrived in Honolulu February 17th, 1920. He labored there until October 27th, 1920 when he was released on account of appenticitis and returned to Utah, reporting at the Church offices November 5th, 1920. He was sent to the L. D. S. Hospital where he was operated on November 10th, 1920, by Dr. Ralph T. Richards. It was a successful operation from which he soon recovered, but his right eye was injured during this operation and it has never since been normal. On December 22nd. 1919 he took the Civil Service examination for Clerk carrier in the PostalService. Un November 28th, Postmaster J. M. Blair notified him to report at the Logan Post Office for work where he was installed as sub-clerk and where he labored until he departed for his mission.

was five years of age, he had his tonisils removed by Dr. White of Tremonton, at the Valley Hospital at Tremonton. One day in the summer of 1938, he went to Howell with his mother and while at play with some other children he tore a deep ugly gash in the calf of his right leg on some barbed wire. The wound required the Doctor's attention and several stitches were necessary to close the wound. It healed without any bad effects.

During the summer vacations he assists his father with the farm work. He first hired out to help in handling hay with slips this year (1939) in Blue Creek, for Israel Thackeral. He worked one week at 50¢ per day and board, receiving \$3.50 in money. He was quite thrilled.

ROBERT ROY ROBERTS, (by Hazel R. A. Roberts), son of Thomas and Hazel R. Anderson Roberts, was born May 22, 1929, in Logan, Utah, at the Alfred Bell ranch in the Logan North Field. He was blessed on July 17, 1929 at Howell Ward by Bishop Charles. B. ... Gunnell. He was baptized in Blue Creek, Box Elder County, Utah on September 4, 1937 by Cleon Forsgren and was confirmed on September 5, 1937 by Oliver M. Munk.

He began his school work in Trementon, coming from the Blue Creek farm to Trementon in a school bus, for his first two years at school. Since that time the family has moved into Trementon during the school year and Robert has continued in hisattendance and is now (1939-40) in the Fifth Grade. He is a good student and seems to learn easily. He is a regulær attendant at Primary and Sunday School, and is interested and takes part in the programs of these organizations. When he was four years of age he broke one of the bones in his left arm near the wrist. Dr. White set the break and it was healed in good condition. He is afraid of dentists.

MARGIE ROBERTS, (by Hazel R. A. Roberts), was born September 26, 1931 at the farm home in Blue Creek, Box Elder County, Utah. She was blessed at Howell Ward on November 1, 1931 by Charles B. Bunnell. She was baptized at the Bear River High School on November 4, 1939 by Lester Coombs and was confirmed November 12, 1939 by Stake President Knud H. Fridahl at the Tremonton First Ward Meeting House. She attends Primary and Sunday School regularly in the Resmonton First Ward at the present time and

when the family resided in Blue Creek, she attended those organizations in Howell Ward. She started her school career in the fall of 1937 at the Tremonton Public School and she has continued in that school to the present time. She is now (1939-1940) in the Third Grade. She has had no serious accident except once when she fell with her right hand in some boiling water and was under the care of Dr. White for some time and finally fully recovered. She is the daughter of Thomas and Hazel R. Anderson Roberts.

WENDELL LEE ROBERTS, (by Hazel R. A. Roberts). On August 10, 1933, a baby boy was born to Thomas and Hazel R. Anderson Roberts at Tremonton, in the Morrison Home and he was named Wendell Lee Roberts. He was blessed by Bishop Charles B. Gunnell on October 1, 1933 at Howell Ward. He began his quest for an education by his attendance at the Tremonton Public Schools in September 1939, and he has made a good start.

DONA FAE ROBERTS, (by Hazel R. A. Roberts). Thomas and Hazel R. Anderson Roberts on July 8, 1937 became the proud parents of their second daughter, Dona Fae. She is the fifth child in the family and she was born in the Valley Hospital at Tremonton, Utah. She received a blessing on July 8, 1937 From William Anderson at Howell Ward Meeting House.

ALFRED MERVIL AND JANE ROBERTS BELL AND FAMILY

ALFRED MERVILL BELL, (By Jane R. Bell). On August 9th, 1897, Alfred Mervill Bell was born at 310 West 10th North Street, Logan, Utah. He was blessed October 3, 1897 at the Third Ward Meeting House by Robert Davidson. He is the son of Alfred James and Samantha Evalyn Shurtliff Bell. His father's father is Eli James Bell and his father's mother is Louisa McClellen. They were early Utah Pioneers. His Mother's father is Francis Marion Shurtliff of the well known pioneer Shurtliff families of Weber and Utah Counties. His mother's mother is Alta Priscilla Hancock of another pioneer family of Utah County. His above named ancestors were early converts to the Mormon Church and were people of great faith and

Secretary of the River Heights Sunday School for some years and later was a teacher in the Primary Department of that organization for a long time, or until the time of her marriage. She was Secretary of the Y. L. M. I. A. for awhile. She taught a Sunday School class two years and also Relief Society one season in Howell Ward, Box Elder County, Utah.

At one time when she was a child, she was playing with an old hay cutter in company with some other children, and had the end of the little finger of her left hand nearly cut off. The scar she still carries. This is the only serious accident the has had during her lifetime.

She began her school work in the public schools of Providence. She attended her second and third year in River Heights the school being held in the basement of the Meeting House, and during the fourth and fifth years she attended the school in River Heights school house. The Sixth Grade she took at the Providence school, the seventh grade at River Heights and she graduated frm the eighth grade at Providence. During these years she had many good teachers. She was a Grade "A" student from the beginning and throughout her school attendance. After completing her public school work she entered High School at the Brigham Young College (high school) at Logan when she was sixteen years of age. She continued in her High School work two years but was prevented from finishing her High School course on account of the death of her father, which limited the finances of the family.

During her summer vacation periods she was engaged in picking fruit and thinning beets and doing house work in the neighborhood. When she left High School she was employed in the Logan Knitting Mills until the time of her marriage. She was married to Thomas Roberts of Logan, Utah on October 20, 1921, in the Salt Lake Temple, by President George F. Richards. There have been born of this union the following children: - Thomas Jay, born July 27, 1927; Robert Roy, born May 22, 1929; Margie, born September 26, 1931, Wendell Lee, born August 10, 1933 and Dona Fae, born July 8, 1937. The family now reside in a home of their own at Tremonton, Box Elder County, Utah. They operate a big dry farm in Blue Creek, where they have resided most of the time since their marriage. She is now the head of the Scripture project in

the Relief Society of the Tremonton First Ward.

During the year 1934, the family met with the misfortune of having their home in Blue Creek burned down. It destroyed all of their furniture, household utensils, clothing and bedding. It was a severe loss to them.

THOMAS JAY ROBERTS. (by Hazel R. A. Roberts), was born July 27. 1927 in the Budge Hospital at Logan, Utah. He was blessed at Howell Ward Meeting House on September 11, 1927, by William Anderson. He is the son of Thomas and Hazel R. Anderson Roberts. "Jay" as he is called, was baptized at the old Tithing House at Garland, Utah, by Harold B. Gummell. August 31, 1935 and was confirmed September 1. 1935 at Howell Ward by Mirl Mason. Jay began his school attendance at Howell. The school was three miles from home and he hadtto be taken in a car every school day and brought back home the same way during that year. The next year he attended school in Garland, going and returning by bus. The following two years he rode the school bus from the farm in Blue Creek to Tremonton School. During the succeeding school years the family moved to Tremonton, and Jay has continued attending the Tremonton Schools and is now (1939) in his sixth grade. He has missed a grade one year. He is now doing fine in his school work.

Jay is musically inclined and is quite apt in the art. When he was in the fourth grade he learned to play the Saxette. After learning this instrument he played "Home Sweet Home" on the Mothers' Day program in the Howell Ward Sunday School. He belongs to the school band, plays a clarinet and rates high on it. He had attended Primary Association, graduating in March, 1939. He has now begun to attend the Mutual Improvement Association and has joined the Boy Scott Organization and is much interested. He has attended Sunday School regularly since he was able to attend.

He is interested in all church work and is very staunch in all that he believes to be right. I do not believe that he has ever used a swear world and he remarks that he believes that "most every kid swears". He is rather devout in his religious beliefs and ideas, and it is through the teaching he received in church that he brought about family prayer in the home. When the children are left at home with others to care for them in the absence of their parents, he insists that the children have family prayer. When he

energy in giving his children an education and in teaching them the things pertaining to God and the mighty restored Gospel which his father had sacrificed so much for, and which he so much loved.

In the year 1918, in company with his nephew, Robert M. Roberts. he purchased 320 acres of dry farm land in Blue Creek Valley, Box Elder County, Utah, and went there to farm it. They raised a good crop of wheat and after the harvest they gave up their contract to purchase the land. His nephew was, at this time, called on a mission, but Thomas, now rather enchanted with the country and having aquired a love for dry farming, remained in Blue Creek most of his time to dry farm. In 1926, in company with Alvin J. Hawks, they purchased the Blue Ridge dry farm in Blue Creek from Lorenzo Hansen of Logan, consisting of 1960 acres. They cultivated about 1200 acres, cropping about half of it each year and summer fallowing the other half. Through this method, they raised a good crop every year, some years as much as 21,000 bushels of wheat. When he began his dry farming activities, all the motive power was horses and the process was slow. The harvesting was done with headers and threshers, but later they used large caterpillar tractors and other machinery to go with such power to handle twenty five acres per day and all their harvesting and threshing was done with the "big combine"

In 1935, he sold out his interests in the big Blue Ridge farm to his partner, Alvin J. Hawks. Immediately upon selling he bought the Victor Fonnesbeck dry farm about one mile away from the other farm, consisting of 1462 acres and he moved there to make his home. He has about 935 acres of tillable land on this farm and the balance is pasture. He has a big caterpillar tractor outfit to work the land, and a Combine Harvester of his own to do the harvesting. In the summer he resides on the farm and moves into Tremonton in the winter so his children can attend school and have other conveniences. He has purchased a fine home in Tremonton known as the "Morrison Home"

On October 20, 1921, he married Hazel Rebecca Anderson of River Heights or Providence Bench, near Logan, being sealed for time and eternity in the Salt Lake Temple by President George F. Richards, and the witnesses were Rodney Hillam and John Haginan. On this same day they received the Keys of the Holy Priesthood, in

the endowment in the Temple. They went to Blue Creek to live and now they are the parents of five children, named as follows: Thomas Jay, Robert Roy, Margie, Wendell Lee and Dona Fae Roberts. They are a very happy family and the children are a fine intelligent. healthy lot of children and are growing and developing in a fine way. Their home in Blue Creek is in the Howell Wardof the Church and the family are regular in their attendance at church when residing on the farm. During the years of 1936, 1937 and 1938, Thomas was one of the Blue Creek and Sunday School Superintende entcy. He was in 1938, a member of the Ward Genealogical Committee but was released from that organization because of moving to Tremonton. He and his wife do work for the dead quite often in the Logan Temple. He is a good kind husband and father and is a good provider. He observes the Word of Wisdom, pays tithes and offerings and tries to live the life of a Latter Day Saint as he was taught to do. He is a good citizen and a good neighbor and is honest in his dealings with his fellow men. I am thankful for him and I am proud of him as a husband and the father of our children. May God continue to bless him and his family and all that we possess, and may we always live worthy of His many blessings.

HAZEL REBECCA ANDERSON ROBERTS, (By Thomas Roberts), daughter of Anders Anderson and Anna Lovisa Pearson, was born October 17th, 1902, at River Heights, near Logan, Cache County, Utah. Her father is a native of Byorskeg, Westmorland Sweden, son of Anders Anderson and Caja Najsa Person. Her mother is a native of Frosta Koping, Sweden, daughter of Peter Boyart Erickson and Britta Marid Person. She was blessed , at River . She spent her Heights Ward by girlhood and youth at River Heights among a good people. At their social gatherings, there was not any smoking or drinking of liquors and all such gatherings were of a high order, being opened and closed with prayer. The leaders, teachers and chaperones of the young people were among the finest and ablest to be found. She took a prominent part in all of the ward activities and some plays that were presented by the young people of the ward.

She was baptized October 25, 1910 by Joseph M. Smith in the Logan Temple and was confirmed at the same time by Thomas Morgan. She attended Primary, Sunday School and Y. L. M. I. A. regularly at River Heights and Religion Class at Providence. She was the

been a teacher in Sunday School since July, 1938. She was chosen Logan City Queen of the Pioneer Day celebration for July 24, 1938 in Logan. It was a big affair.

JOHN LESLIE MONTROSE, JR., (by Agnes A. R. Montrose), son of John Leslie and Agnes Allister Roberts Montrose, was born at Logan Utah, November 29, 1929. He was baptized in the Logan Temple December 11, 1937 by Arnold J. Furhiman, and confirmed by John J. James, the same day. He is attending the Wilson School in Logan.

GEORGE LORIN MONTROSE, (by Agnes A. R. Montrose), son of John Leslie and Agnes Allister Roberts Montrose, was born at Logan, Utah December 4, 1936 and was blessed February 7, 1937 by his father. He is a fine big boy for his age

THOMAS AND HAZEL R ANDERSON ROBERTS AND FAMILY

THOMAS ROBERTS, (by Hazel R. Anderson Roberts). The first written record of the life of Thomas Roberts was written by his father, Robert D. Roberts, and is as follows:-

"April 16th, 1898. Eliza, my wife, at two-thirty in the morning gave birth to a bouncing boy; he weighed nine pounds. He seems to be a strong boy and will be a strong man. He was blessed by Bishop Richard Yeates in the Third Ward Meeting House on June 5, 1898 and was then named Thomas Roberts." (R.Rec. 54)

His mother is Eliza Neaghe Roberts and he grew up in the City of Logan, where he was born. His home was at 309 West 1st North Street, on the lot his father chose for a home, in 1859, the first year Logan was settled by the White man. His father was a farmer,

owning and cultivating a thirty acre irrigated farm in the "North Field", a mile north of the home. Thomas was raised to work on this farm and around Logan as a boy, and doing odd jobs for anyone who needed help. His father desired him to have the best he could afford in the way of an education and as soon as Thomas was able to attend he was sent to school and kept there year after year in the Logan District Schools. He first attended the Ellis School and later the Woodruff school, and as he advanced he attended the Brigham Young College, graduating therefrom in the spring of 1917, showing that he had been studious and had made good use of his time in his school work during his school years.

"Thomas Roberts, son of Robert David and Eliza Neagle Roberts was baptized April 26th, 1906 in the Logan Temple by Joseph M.Smith and was then and there confirmed a member of the church by John H. Anderson ".(R. Rec. 34)

On the 13th of April, 1907, he had the sad misfortune to lose his dear mother in death. He was only nine years of age, and now he and his two little sisters were left to be cared for by their father. This was a hard blow to him but he had a good father, who loved them and stood manfully by his children, doing all he could to fill that loving mother's place.

Again to the record: "January 9, 1911 - Thomas Roberts, son of Robert David Roberts and his wife, Eliza Neagle Roberts was ordained to the office of a Deacon under the hands of the Bish-opric of the Logan Third Ward in the Third Ward Meeting House, John Quayle being mouth" (R.Rec. 98)". He was appointed and acted as secretary of his Quorum of Deacons for a long time and performed that service very well

Another recorded event of importance: "February 14th,1917, Thomas Roberts was ordained to the office of a Priest in the Aaronic Priesthood, by Christian Jacobsen, assisted by Bishop William Evans and John Quayle" (R.Rec. 115). He was ordained an Elder on February 27, 1918 by Bishop William Evans in the Third Ward Meeting House. He was very active in this calling of the priesthood. He was secretary of the Y. M. M. I. A. of the Third Ward, which position he filled with honor and credit. He was Librarian of the Third Ward Choir of which he was a member. He was encouraged in all these activities by his father, who bent every

She worked at the bank for a couple of months or so and then was laid off. Through a friend she obtained work in the County Court House, in the Recorder's Office. She had been there only a few months when Mr. Crockett, the cashier of the bank, called her back and she stayed there until a few months after she was married in 1917. It was at the bank that she met John Leslie Montrose. He had just returned from a mission and had come to the bank to work as a bookkeeper a few days before she did. They were laid off at the same time and both came back again in July 1915. During the time in between, Leslie as he was called, solicited in Montana for the Union Knitting Mills of Logan, Utah.

They were married in the Salt Lake Temple, Thursday, January 11, 1917 by Alvin F. Smith, and to them have been born five children; Dorothy Jane, Paul Roberts, Helen Frances, John Leslie Jr. and George Lorin.

Before Agnes was married she taught a class in Surday School in the Third Ward and also acted as Secretary of the Y. L. M. I.A. and as Bee Keeper. Since her marriage she has lived in the Logan Seventh Ward where she has held the following positions at different times: Primary Teacher, Secretary, and then President; Sunday School teacher and Relief Society Secretary and later, First Counselor.

Her health has been good until recently. For the last year or more, she has been suffering with a bad heart, but after a few months of rest, she hopes to enjoy fair health for a number of years.

Extracts from her father's record book, relating to her are as follows:- "October 8, 1895. At mix minutes past one in the afternoon, my wife Eliza gave birth to a little girl. She was very smallbut looks healthy. We did not weigh her. I was in Malad at the time working on a house for David Hughes. She was blessed December 5, 1895, by Bishop Robert Davidson. Her name is Agnes Allister Roberts. She is growing very nice. She weighed six pounds when one month old." (R.Rec.52)

"October 27, 1903. Agnes Allister Roberts was baptized by

George H. Tibbetts (in the Logan Temple) and was confirmed by Milton D. Hammond." (R.Rec. 34)

"February 22, 1903. Agnes Allister Roberts was kicked in the forehead by a colt. It was a very ugly cut. Doctor Budge dressed it very nicely. It was a very close call on her life and we are very thankful that it was no worse." (R.Rec. 34)

DOROTHY JANE MONTROSE, (by Agnes A. R. Montrose), daughter of John Leslie and Agnes A. Roberts Montrose, was born December 18, 1917, at Logan, Utah. Baptized in Logan Temple January 5, 1926, by James Balls and confirmed by Thomas Morgan.

Dorothy was educated in the Logan City Schools and graduated from the U.S. A.C. in June, 1939. During her high school career she won many honors in Pieno, having won two state contests. She also received many honors at college among them the President's Citizenship Award. (1939), which is given to one girl and one boy each year. She attended summer school at Moscow, Idaho, and at present is teaching school at Lava Hot Springs, Idaho.

PAUL ROBERTS MONTROSE, (by Agnes A. R. Montrose), son of John Leslie and Agnes Allister Roberts Montrose, was born September 16, 1920 at Logan, Utah. He was baptized by William L. Winn, September 25, 1928 and confirmed by Henry E. Bowman (Logan Temple)

He graduated from Senior High School June 1939. He was ordained a Deacon March 5, 1933, by his father, a Teacher January 19, 1936, by 3C. D. McBride, and a Priest January 24, 1938, by Harvey Fletcher, at the Logan Seventh Ward. Paul won the Utah State Archery Championship in September, 1937.

HELEN FRANCES MONTROSE, (By Agnes A. R. Montrose), daughter of John Leslie and Agnes Allister Roberts Montrose, was born July 12, 1922, at Logan, Utah. She is receiving her education in the Logan City Schools, where she has made an enviable record. She missed one year of school on account of heart trouble but quickly made up for lost time and in 1937 was awarded the American Legion Auxikiary Medal for the most outstanding girl student at the Logan Junior High School. That same year she was elected M. I. A. Queen for the Seventh Ward Spring Festival. She has been elected student body Vice-President at the Senior High school for the year 1\$40. She has

in my life that I can remember is centered around her as she took me with her on a trip to southern Utah when I was five years old.

She had cancer of the breast and had a desire to visit
Patriarch Blackburn at Loa, Utah. It was in the winter time
and this being my first trip from home abone with my mother,
makes her stand out clearly in my mind. We were met at the
train by some people who drove us to the home of Patriarch Blackburn in a White Top buggy. It was a Long cold ride. While here
my mother and I received Patriarchial Blessings.

My mother was an ardent student of the bible and as evidence, I have in my possession, two books given to her, one a Holy Bible presented as a prize for her attendance and memory work in March, 1882 by the First Lisburn Presbyterian Church as a teacher, and another book presented to her in May 1885.

Her life was an example of implicit love and devotion to her parents and the Gospel, which they accepted in Ireland in 1890, and later in life, to her husband and three children.

No greater tribute can be paid to a mother than I pay to her; - she was a kind, loving and unselfish soul and may God bless her memory.

JOHN LESLIE AND AGNES ALLISTER ROBERTS MONTROSE AND FAMILY

JOHN LESLIE MONTROSE, (By Agnes A. Roberts Montrose) was born July 8, 1891 at Logan, Utah. He is the son of John Areselus and Harriett Amelia Horsley Montrose. His father was born September 14, 1856 at Payson, Utah, son of Charles Montrose of Chio, and Roxana Crockett, daughter of David Crockett, from the state of Maine. His mother was born September 22, 1867, at Providence, Utah, daughter of Herbert Horsley and Sarah Edghill, natives of England.

He was educated in the Logan City Schools and U. S. A. C., where he completed a three year course in commerce. In his early life, he worked with his father, who was a carpenter. He fulfilled a missbon to the southern States (Kentucky) from 1911 to 1914. He was employed at the First National Bank, Logan, 1914-1918. He married on January 11, 1917, Agnes Allister Roberts in the Salt Lake Temple, Alvin F. Smith officiating. He worked as salesman in Nebraska for the Union Knitting Mills of Logan, Utah, 1919-20. He was elected Logan City Auditor and served 1921-23. He purchased a bicycle and washing machine business in 1924 and has conducted his own establishment ever since until the present time.(1940). He holds the office of High Priest to which he was ordained June 3, 1917 by Serge F. Ballif. He was counselor to Bishop Joseph H. Watkins of the Logan Seventh Ward 1917-1921.

AGNES ALLISTER ROBERTS MONTROSE, (by J. Leslie Montrose), was born October 8, 1895, at Logan, Utah. Her mother was alone at the time, her father being in Malad, doing carpenter work. When her mother knew she would soon need help, she hitched up a horse and drove to the Fifth Ward for "Grandma Mack" (McAllister), a midwife, and brought her down to the old adobe house, 309 West First North Street, where Agnes was born. She was a premature child and very small. She was named Agnes Allister, her grandmother's maiden name.

At the age of six she began school at the "Ellis" in the Third Ward and went there until the fifth grade and from then until high school ahe attended the old Woodruff school. It was when she was in the fifth grade that her mother died and although up until this time her childhood had been as happy as most children's. from then on nothing was right and her school life was miserable. Her grandmother tried to be a mother to the children and she did very well, but it wasn't the same as her mother. She attended the B. Y. College for three years and it was during this time that she became very ill with rheumatic fever. Her Grandma Neagle nursed her through six weeks of that illness, and she was finally able to return to school, but her heart had been affected by his illness. In the middle of her fourth year of high school her stenography teacher recommended her to the First National Bank of Logan. Utah. who had sent there for a stenographer. She was glad to go, although she would have finished her course and graduated from High School had she kept on until the end of the year.

on February 6, 1895. She was a wonderful mother and her children meant everything to her. She was called to part with them when they were still young, the oldest being only twelve years old. My father's record book contains the following about my mother:-

"Logan City, July 21, 1895. On the 6th day of February 1895. I had the honor of leading to the altar in the Logan Temple, before Apostle Marriner W. Merrill, President of the Temple, Miss Eliza Neagle. We were sealed together for time and eternity to be husband and wife. She was born in Lisnoe. County Down. Ireland, on September 12, 1858. She was baptized January 5, 1890 by Elder Edward Perkins and confirmed by Elder Alma Hale. Her parents are John Neagle and Agnes Allister Neagle. Her father was born in Ballymerret, Belfast, County Down, Ireland. Her mother was born in Lisnoe, County Down, Ireland. Both of her parents were baptized April 13, 1890 by Elder Edward Perkins and were confirmed by Elder Alma Hale and Samuel R. Brough. Four of the family, consisting of the parents and daughters Eliza and Jane emigrated to Utah. They started from Ireland on September 4. 1890 and arrived in Franklin Idaho. on September 26, 1890. where they stayed until August, 1891. Then the family moved to Richmond, Utah. They stayed there until April, 1892 when they moved to Logan, where they at present reside. The parents and both daughters were re-baptized at Franklin by Elder Edward Perkins on May 9, 1891. The parents went to the Logan Temple October, 1892 and received their blessings. They have one son, William left in Ireland, who has not yet received the gospel. Jane, the other daughter is married to Robert Frazier, and they live in San Pete County, Utah. (R.Rec. 1.51)

Another recital in the same record is as follows:-

"Logan City, May 4, 1907. My wife, Eliza Neagle Roberts etc. (the above facts were again recorded) then follows: - "There was born to us four children - two boys and two girls. Their names are Agnes Allister, (born October 8, 1895), John Neagle, (born May 18, 1897, died the next day), Thomas, (born April 16, 1898), and Jane (born May 11, 1900). In 1901 she (Eliza) began to complain of a soreness in her breast - but did not think much of it at the time. It continued to annoy and pain her very much. In 1905 she began to seek medical aid from one source and another. On July 22, 1906 she was taken to the Budge Hospital, and on

the 21st she was operated on. About thirty one pounds of water was taken from the abdomen. On August 5, she went from the hospital to home of her mother where she could get the best hursing and on Oct-10, she returned to her own home. Water continued to gather in her body and it was necessary to tap her to give her relief and this was done twenty one times during the months that followed. Seven or eight quarts being extracted each time. The condition was caused by what the doctors called "Tuber culous-Peritonitis" She suffered very much during the last five weeks. She died at twenty minutes to three in the afternoon of April 13, 1907"

The funeral was held at one o'clock on April 15th, in the Third Ward Meeting House in Logan. Bishop William Evans presided. The singing was conducted by Alexander Lewis. Prayer was offered by Peter Eliason. The speakers were Joseph E. Cowley, Richard Yeates, and William Watterson. Singing: "Farewell all Earthly Honors etc" Benediction by James Z. Stewart. The remains were buried in the Logan Cemetery. Joseph E. Cowley dedicated the grave. We had good encouraging words from the brethern. She was very devoted to her religion in attending to her prayers and teaching her children to pray. She was a kind mother, clean in her housework. She was straight and honest in all her dealings with everyone. We hope to meet again." (R.Rec. 88).

MY MOTHER, (by Thomas Roberts)

My Mother, Eliza Neagle Roberts, died when I was but nine years of age and though young when she passed away, I have had some remembrances of her. She was good and kind to me and she taught me to pray to God, our Heavenly Father. She taught me of God and to attend the organizations and activities of the Church of Christ. She bestowed upon me her love, wisely. I love her because of her love for me and what she did for me. She was a good woman, mother and homemaker. She was proud of her family and was sensitive as to how her family looked and acted. I am proud of her and hope to be able to meet her in the great future and to be with her; and that she will be glad to have me in her family associations."

A TRIBUTE TO MY MOTHER. (By Jane R. Bell.)

My mother died when I was seven years old. The first event

he had not robbed the Lord.

He was honest and truthful and never questioned my honesty or truthfulness. His counsel to me was always kind and appealing and never commanding. On many occasions when I was going to a dance my father has called me to him and said: "Your mother's last words were for her son. She expects a lot from you. I hope you will never do anything to grieve her." And these words did more to keep me straight than anything he could have said or done. I remember them vividly to this day.

He lived his life for his children and told me many times that he was ready to die when I got married. (I being the last to marry.) Since I have grown to manhood and have a family of my own, I always hope my children will think of me as I do of my father.

A TRIBUTE TO MY FATHER On Father's Day, June 18,1939. (by Janie Roberts Bell)

The finest tribute I can pay to my father is that we children were taught by example, the word of wisdom, the law of tithing, the power of faith and prayer, honesty and to "love thy neighbor as thyself. He was a lover of the fine things in life. When I was a little girl he used to take us to all the concerts that came to Logan. He loved poetry and spent most of his spare time reading or composing verses. His later years were devoted to temple work.

My father and I were sixty two years apart, but even so, when I was a little tot he played and romped with me, and throwing me up one time he sprained my arm. He loved children and at this advanced age would always play with and talk to my children.

Turning back to my childhood I can hear him talking Welsh to me, scolding a little and telling me to clean the cupboard and the dishes, and learn to be a good housekeeper like his sisters Ann and Elizabeth. It was a familiar sight, so sister Mary Ann Tarbet tells me to see my father and I go hand in hand, and on one occasion she overheard my father say to me in Welsh as we walked along in silence: "Why don't we chat little one"?

His life was one way was not a happy one, as most of it was

spent without a companion and he lived to eighty-seven years of age. He loved and rejoiced in the Gospel.

This is my tribute to my dear Dad. May Gcd bless his memory.

STORY OF ELIZA NEAGLE ROBERTS

ELIZA NEAGLE ROBERTS (by Agnes A. Roberts Montrose) was born in Lisburn, Ireland, the daughter of John and Agnes Allister Neagle. She attended the Deneigh School for three years. It was a private school kept by the Church of England. She was a "smart wee girl" and started the singing in school and Sunday School at the age of nine. Her parents made their living at the loom, weaving mull, lawn and cambric and Eliza did the house work while her mother worked. At the age of fifteen she took her place at the loom. So industrious was she that she often worked in the shop after the others had quit and begun again earlier in the morning. The family attended the Presbyterian Church regularly and Eliza taught in the Sunday School.

In July 1889, the Mormon Elders brought the Gospel to them and four members of the family: Eliza, Jane and the father and mother were baptized, the girls on January 5, 1890, and the father and mother April 13, 1890 in the public bath. One son, William, never joined the church.

They endured much persecution and every means was used by their minister and friends to persuade them to give up the gospel and stay in Ireland. The "disgrage" was very hard for William to bear and when the family left Ireland on September 6, 1890, he told them he didn't want letters coming to him, bearing the Utah postmark. It was very hard for them to become accustomed to the different ways of living in this country, and in fact, they never did, especially her parents. I think if it had not been for the Gospel they so loved, they would have gone back to Ireland. The girls found work in the knitting mills in Logan. Eliza married Robert D. Roberts

SKETCH OF ROBERTS

ROBERT D. ROBERTS, (by D. R. Roberts), son of David Roberts and Catherine uch Thomas ap Richard, was born September 21, 1837 at Park Llanfrothen, Meirionethshire, Wales. His parents accepted Mormonism when he was about eight years of age. When he was eighteen, the family migrated to Utah - crossing the great plains in Captain Edward Bunkers Company of Hand Carts, arriving in Salt Lake City, on October 2, 1856. The family settled in Farmington where he was baptized and confirmed a member of the church by his father on April 4, 1858.

On November 8, 1858 his father died and was buried in the Farmington cemetery. This placed the leadership of the femily on his shoulders. In October, 1859, he went to Logan to locate some land and build a home for the family. He secured what he desired and moved the family there in April 1860, where he resided all of his lifetime up to the time of his death, excepting three years that he resided in Ogden with his son David and family. On June 6, 1870, he married Hannah Roberts, daughter of Hugh and Mary Owens Roberts, of Smithfield, Utah. Two sons, viz. David Robert and Hugh were born of this union. His wife, Hannah died on April 10, 1878 leaving him to care for those two sons with the help of his aged mother. He reared them to manhood.

He was a widower until February 6, 1895, when he married Eliza Neagle in the Logan Temple. President M. W. Merrill performed the ceremony. She is the daughter of John and Agnes Allister Neagle. From this union there came four children, two boys and two girls, viz. Agness Allister, John Neagle, (who died in infancy), Thomas and Jane. His wife, Eliza, died April 13, 1907. He was now a widower again with three small

children under his care to rear to maturity. He reared this young family until they were married. He then remained alone until the time of his death, which occured on August 10, 1925, at Logan, Utah, as the result of an automobile accident of the previous day.

His life was one of severe trials and longliness. Though having been twice married, he spent thirty six years of that life as a widower, since his first marriage, and he reared two families of small children to maturity.

(The story of his life in somewhat of detail will be found in Section"B" of this book, beginning on Page"B-1," and also more or less throughout Section "A" of this book which is the historical record of the family. His life is so interwoven into the story of his father's family as to form a large part of it, and need not be repeated here.)

REMEMBRANCES OF ROBERT D. ROBERTS. (by Agnes Roberts Fontrose)

My father, Robert D. Roberts was a man of faith and courage. He was honest with himself and in his dealings with his fellow men. He believed the principles of the gospel and obeyed the teachings of the leaders of the church. I recall with pleasure my early child dhood days, going with him to the "big ditch" to water the horses and being allowed to ride one, going to the capyon to watch them blast rock, and to the sugar flactory to see how sugar was made; the doll cradle he made for my doll and the lovely place we had to play with a swing, in the apple tree and a place to make mud pies. All these and many more testify to his love for his children. One of his greatest hopes was that his children and grandchildren should grow up to be "noble men and women". I am proud to be the daughter of such a man.

A TRIBUTE TO FATHER, (by Thomas Roberts)

My first recollection of my father was as a small boy when I used to sit on his knee while he would sing Welch songs to me. I never did tire of hearing them over and over. His teachings to me were all by example. Father went to Sunday School during all of my life time, and I never did think of staying at home. He always paid a little over one tenth of his income for tithing to be sure



Robert D. Roberts (age 80) (See Sections A, B, C, I and J)



Eliza Neagle Roberts (age 37) (See Sec. C2)



Agnes Allister Roberts Montrose (age 16) (See Sec. C4)

In Memory of John Neagle Roberts Born May 18, 1897. Died May 19, 1897 (See Sec. C17)



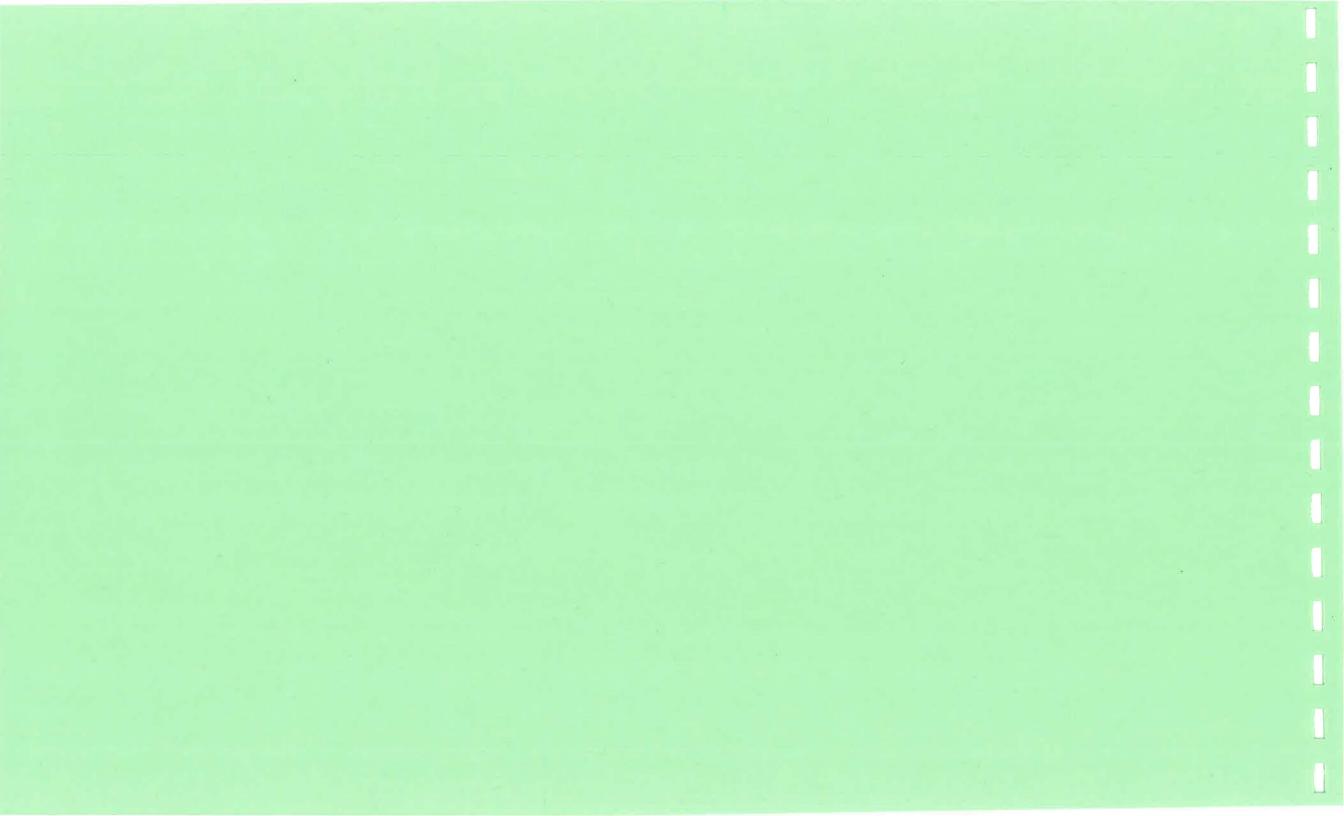
Thomas Roberts (age 18) (See Sec. C6)

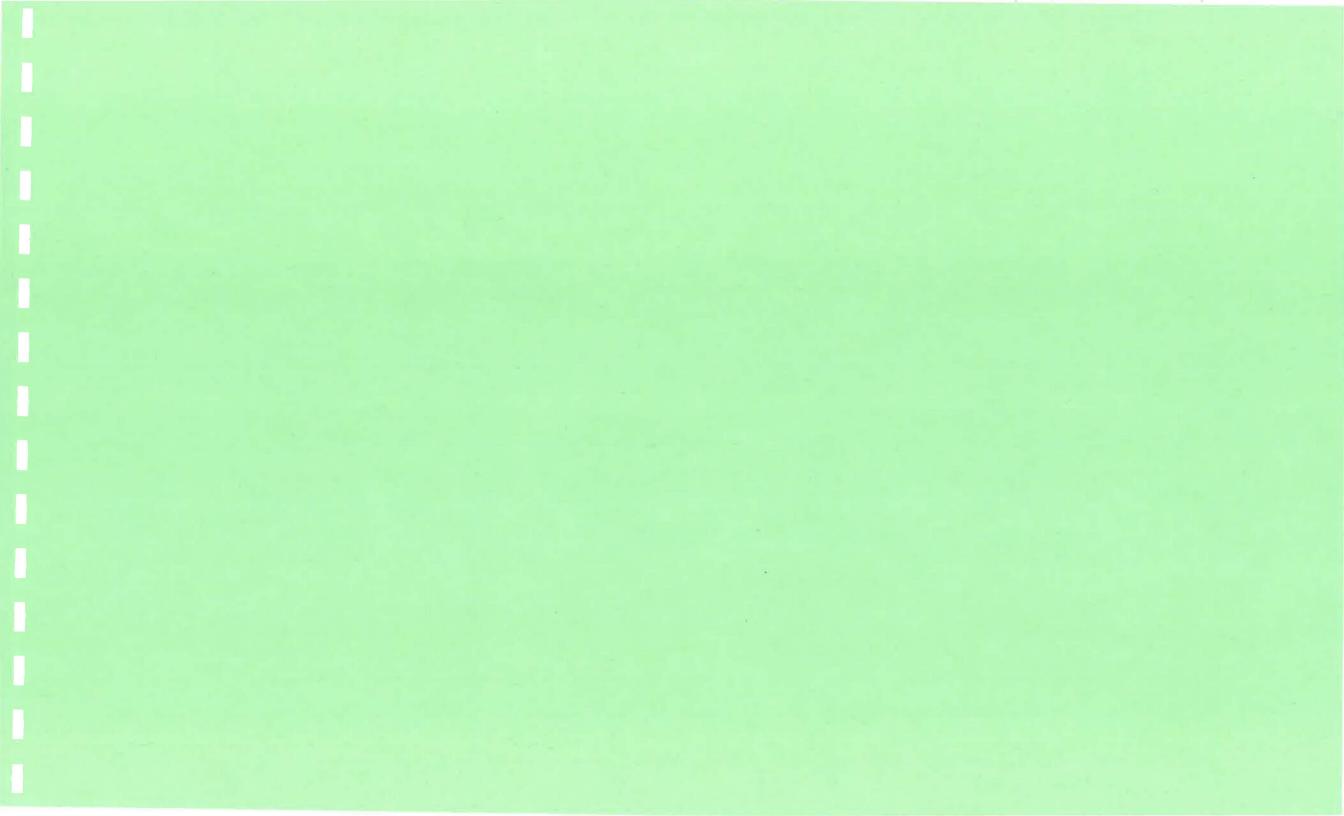


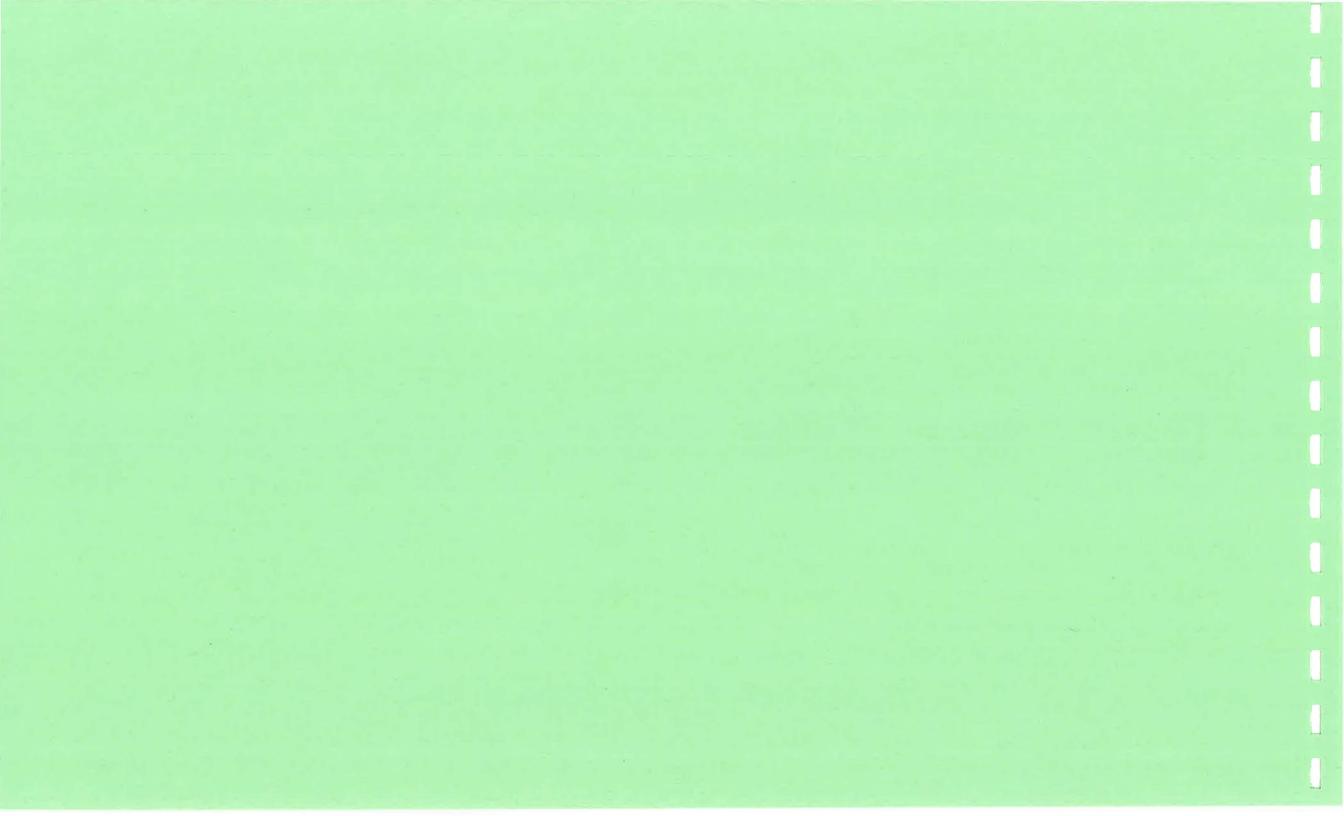
Jane Roberts Bell (age 19) (See Sec. C9)



The Robert D. Doberts home from 1879, and thereafter, where the children were born.
No. 309 West 1st North St., Logan, Utah









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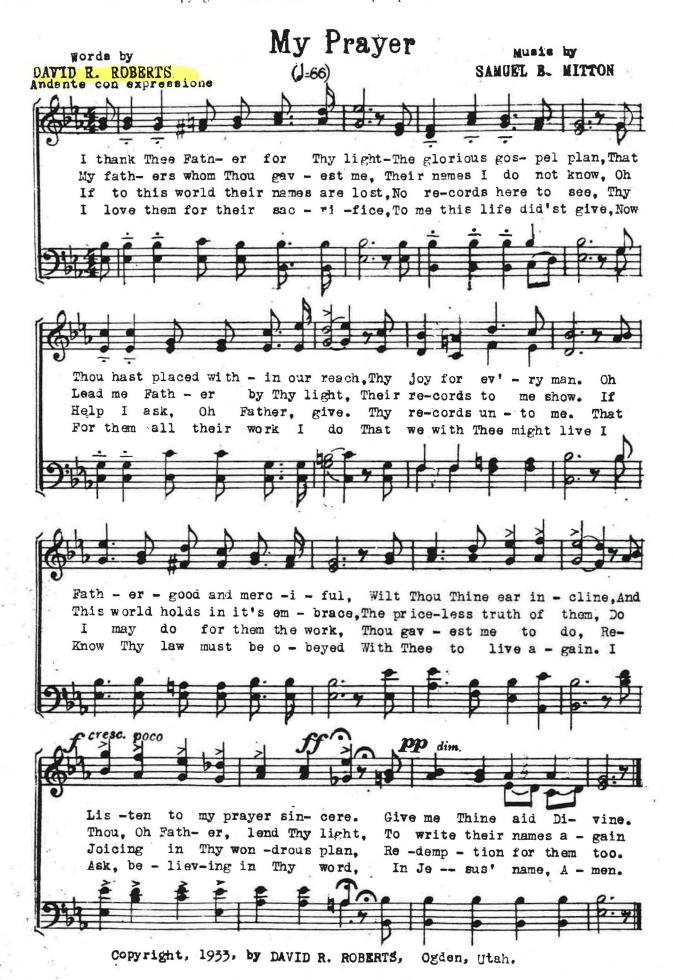
My parents and my grandparents were record keepers. They left the records of ancestry to me—all they could find—to complete the Temple work in their time.

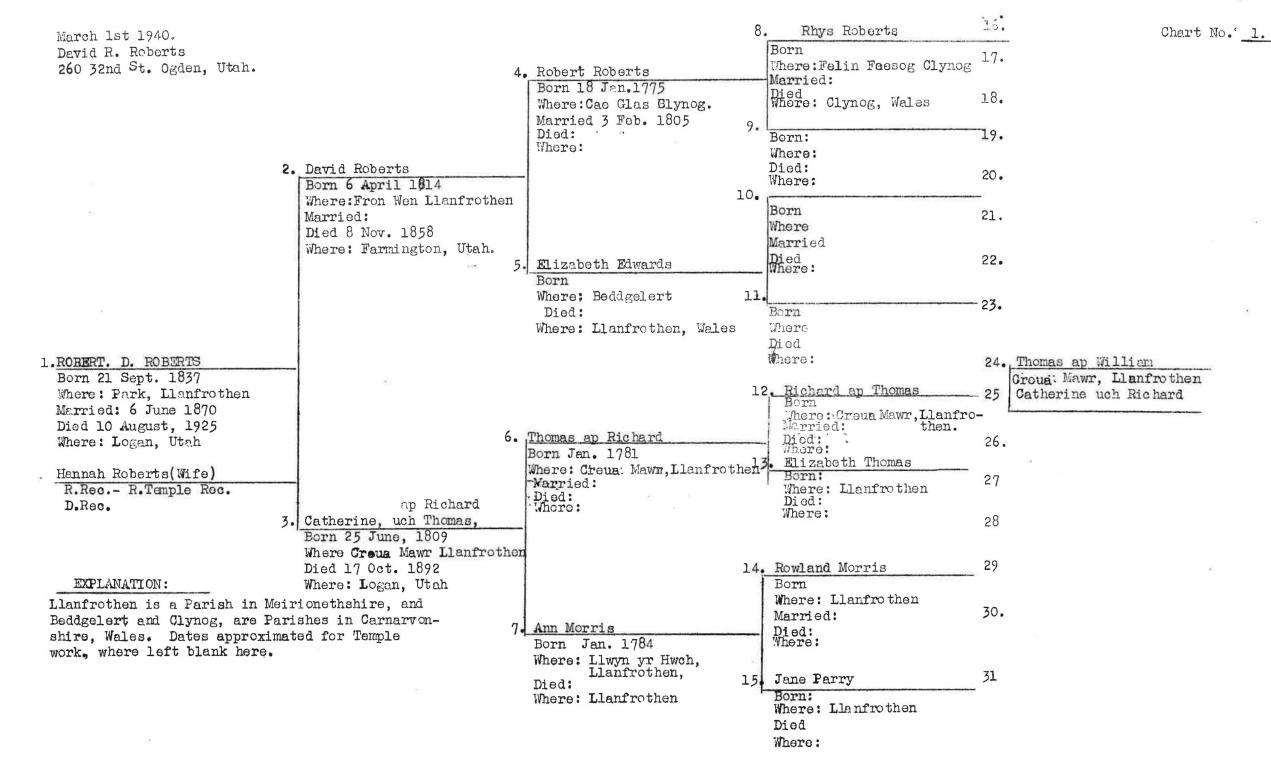
I have been interested in their records and in our progenitors. I have done research work for years and have hired genealogists and have written to parish ministers sending them money and have done all I could to secure the records of my forefathers, but have not been able to add the name of a single known ancestor to the records of my grandparents.

I have this year (1933) completed a course of study in genealogical research work given by the Genealogical Society of Utah. Through it I have been impressed with the fact that from any known records in the world, no one can be sure of securing their complete and true ancestral record.

On September 4th, last, in meditation upon these things I felt that if I was to ever get my true pedigree I must have the aid of a greater than earthly power. I desired with all my heart to secure those records and I was lead to express the thoughts in the verses "My Prayer". I mailed a copy of the poem to my very dear friend, Bro. Samuel B. Mitton of Logan, with the request that he compose new music for it. He says, "When I received the poem and read it I was thrilled and the music came to me by "inspiration".

I had the words and music copyrighted and several hundred copies printed and distributed.





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WHEN DIED

will in what you can, leave the rest blank no date asked for is available give some sive names in full—maiden names of wo. Use separate sheet for each family groun.	"ill in what you can, leave the rest blank. Christening and burial dates are important when birth and death dates are not available no date asked for is available give some other definite date if possible, and state what happened on that date. Sive names in full—maiden names of women. Day, month, year, town, county, state, country, if possible. Use separate sheet for each family groun.
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Husband	
NAME IN FULL Rowland Morris	·
	nire, Wales
Date of Birth	PLACE Llwyn yr Hwch, Llanfrothan, (on Nanmo Estate) Wales
DATE OF CHRISTENING.	
DATE OF MARRIAGE	PLACE
Date of Death	PLACE
DATE OF BURIAL	PLACE
Other marriages. If he marries more than once, he	should appear on separate sheet with each wife.
Number of times he married	
His Parents, if known, should appear also on separa	te sheet as husband and wife with their children.
His Father's name	
His Mother's maiden name	
Name of HEIR Robert D. Roberts	
Relationship of HEIR to above named HUSBAND.	Gt. Grand Son Endowed 11 Feb. 1885
	WILEDE DODN

wree	Husband's Name Rowland Morris
Wife	He is No. 14 Chart 1
Maiden Name in Full Jane Parry	Ababaa Walaa
RESIDENCE Llanfrothan Meirione	thshire, wates
Date of Birth	Llanfrothan, Wales
Date of Christening	PLACE.
DATE OF DEATH.	PLACE
DATE OF BURIAL	PLACE
Other marriages. If she marries more than once, s	he should appear on separate sheet with each husband.
Name of other husbands	
Her Parents, if known, should appear on a separat	e sheet as husband and wife with their children.
Her Father's name.	
Her Mother's maiden name	
	Baptized 13 Oct. 1875
Name of HEIR Robert D. Roberts	Baptized 13 Oct. 1875 Endowed 11 Feb. 1885
Relationship of HEIR to above named WIFE Gt	C 1 1

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House	1	Rowland Morris				Llanfrothan	Meirioneth	Wales				13	Oct	1875	2	Äpl	1885	13	Apl	1918	
	2	Janet Morris				Llanfrothan	Meirioneth	Wales				13	Oct	1875	11	Meh	1885	13	Apl	1918	
	3	Ann Morris X				Llanfrothan	Meirioneth	Wales				13	Oct	1875	12	Feb	1885	13	Apl	1918	Thomas ar Richard
ri Fi	4	Elinor Morris				Llanfrothan	Meirioneth	Wales				13	Oct	1875	26	Aug	1885	13	Ap1	1918	John Thomas
Use separate sheet for each family group.	5	Henry Morris				Llanfrothan	Meirioneth	Wales				13	.Cct	1875	10	Apl	1885	13	Apl	1918	Catherine
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in w or can sthe froo date asked for is availab Sive names in full—maiden r Use separate sheet for each fa	

Copyrighted, 1936 Genealogical Society of Utah

Husband
Name in Full Richard ap Thomas
Residence Creau Mawr, Llanfrothan, Meirionethshire, Wales
Date of Birth Prace Creua Mawr, Llanfrothan, Wales
Date of Christening Place
Date of Marriage Place
Date of Death Place
Date of Burial Place
Other marriages. If he marries more than once, he should appear on separate sheet with each wife.
Number of times he married
His Parents, if known, should appear also on separate sheet as husband and wife with their children.
His Father's name Thomas ap William
His Mother's maiden name
Name of HEIR Robert D. Roberts Baptized 13 Oct. 1875
Relationship of HEIR to above named HUSBAND Gt. Grand Son Endowed 29 Jan. 1885

Wife	Husband's Name. Richard ap. 1 He is No. 12 Chart	
Maiden Name in Full Elizabeth		
RESIDENCE Llanfrothan Meirionethsh		
Date of Birth	PLACE Llanfrothan, Wales	
DATE OF CHRISTENING	PLACE	***************************************
Date of Death	Place	
DATE OF BURIAL	PLACE	
Other marriages. If she marries more than once, sh	should appear on separate sheet with each l	rusband.
Name of other husbands		
Her Parents, if known, should appear on a separate	sheet as husband and wife with their children	n.
Her Father's name		
Her Mother's maiden name		
	Baptized 1	3 Oct. 1875
Name of HEIR Robert D. Roberts	Endowed .2	6 Feb. 1885
Relationship of HEIR to above named WIFE.Ct	Grand Son Sealed to HUSBAND	13 Oct. 1875

		CHILDREN WHEN BORN* WHERE BORN					IERE BORN				WHEN DIEDT		BAP.			END.			S. Te	o P.	MARRIED TO
		CHILDREN	DAY	монтн	YEAR	TOWN	COUNTY	STATE OR COUNTRY	ÞAY	монтн	YEAR	DAY	монтн	YEAR	DAY	монтн	YEAR	DAY	MONTH	YEAR	MARRIED TO
	1	Thomas ap Richard		Jan	1781	Llanfrothan	Meirioneth	Wales				13	Oct	1875	23	Jan	1885	28	Mch	1918	Ann Morris
-	2	Catherine uch Richard				Llanfrothan	Meirioneth	Wales				13	Oct	1875	27	Feb	1885	28	Meh	1918	
-	3	Robert ap Richard				Llanfrothan	Meirioneth	Wales				13	Oct	1875	1	Apl	1885	28	Mch	1918	
dig	4	Jane uch Richard				Llanfrothan	Meiri oneth	Wales				13	Oct	1875	27	Feb	1885	28	Mch	1918	
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Where was this information obtained?

One Family Group Record

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NAME IN FULL.

David Roberts

Llanfrothan and Festiniog, Meirionethshire, Wales

6 Apr 1814 Llanfrothan, Meirionethshire, Wales DATE OF BIRTH. 8 Apr 1814 Beddgelert, Carnarvonshire, Wales DATE OF CHRISTENING.

Son

DATE OF MARRIAGE.

8 Nov 1858 Farmington, Davis Co., Utah 10 Nov 1858 DATE OF BURIAL

Other marriages. If he marries more than once, he should appear on separate sheet with each wife.

Number of times he married.

His Parents, if known, should appear also on separate sheet as husband and wife with their children.

Robert Roberts

Elizabeth Edwards

Robert D. Roberts

Relationship of HEIR to above named HUSBAND.

24 May 1846 21 Jan 1885

Wife

Relationship of HEIR to above named WIFE.

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T ?-	AT	
HUSBAND'S	NAM	4. 20. 1

	A. J	- ASTA	12.151
ND's	Name	and the	
			Thir

Sealed to HUSBAND 13 Jan 1865

	He is NoChart
MAIDEN NAME IN FULL Catherine uch T	Thomas ap Richard ap Thomas ap William
RESIDENCE Llanfrothan and Festinic	g, Meirionethshire, Wales
DATE OF BIRTH 25 July 1808	PLACE Llanfrothan, Meirionethshire, Wale
DATE OF CHRISTENING	PLACE
DATE OF DEATH 17 Cct 1892	PLACE Logan, Cache Co., Utah
DATE OF BURIAL 20 Oct 1892	PLACE Farmington, Davis Co., Utah
Other marriages. If she marries more than one Name of other husbands	e, she should appear on separate sheet with each husband.
Her Parents, if known, should also appear on a	separate sheet as husband and wife with their children,
Her Father's name Thomas ap Richard	
Her Mother's maiden name Ann Morris	*
	Baptized 22 Aug 1847
Name of HEIR Robert D. Roberts	Endowed 13 Jan 1865

Son

CHILDREN		NHEN I	BORN*	W:I	LERE BORN		V	VHEN D	IED†		BAF	٠,		END			5. 70	Р.	MARRIED TO
CHILDREN	DAY	MONT	YEAR	NWOT	COUNTY	STATE OR COUNTRY	DAY	монтн	YEAR	DAY	нтиом	YEAR	DAY	мочтн	YEAR	DAY	монтн	YEAR	
1 Robert D. Roberts	21	Sep	1838	Llanfrothan	Meirioneth	Wales	10	Aug	1925	4	Apr	1858	13	Jan	1865	7	July	1897	Hannah Roberts Eliza Neagle
2 Thomas D. Roberts	6	Ju1	1840	ю	11	10	28	May	1918	30	Sep	1849	19	11	Ħ	19	H	11	Margaret G. Davis
3 Daniel Roberts	18	Sep	1842	41	11	н	7	Feb	1919	17	Sep	1850	29	Mar	1875	11	17	11	Sarah Ann Hughes
4 Ann Roberts	19	Dec	1844	н	+1	19	20	Dec	1926	28	Dec	1852	13	Dec	1866	11	10	41	William T. Hopkins
5 Elizabeth Roberts	13	Nov	1846	н	19	11	16	May	1877	9	Apr	1855	22	Nov	1869	11	17	н	Taliesin Hughes
6 Jane Roberts	11	Jan	1850	17	If	11	27	May	1923	28	Feb	1858	11	Mar	1872	17	n	11	Gomer Hughes
7																			
8 EXPLANATION: David Robert	ts re	ord	recit	s that the p	arents of C	ather:	ne	(his	wife)	wei	e Th	omas	Rick	ards	and A	nn	Morr	is.a.	Ann Her
paternal grandfather was Richard	rd The	pmas	and h	er great gran	lfather was	Thoma	s W	illia	ms, w	hicl	mea	ns th	at t	here	was r	o k	nown	surn	me in her father's
ancestry and that the pedigree distinction, as it is a continu	ation	of	that	system of nam	ing begun i	ne wor	day	s of	meun Fathe	- Ac	am a	nd no	dou	bt ca	rries	wi	th a	dist	inctive honor. Her
mother's name "Morris" is the	surna	ne of	that	family.															
I have a certificate from 12 Llanfrothan, Meirionethshire we	the i	art	of th	Parish of B	uren of Bed addgelert.	dgeler Carnar	von	iving shire	the .	date	of	Chris	teni	ng o	Dav:	d R	lober	ts on	April 8, 1814.
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n full-maiden names of women. Day, month, year, town, county, state, country, if possible. sheet for each family group.	, month, year,	town, co	unty, state,	country,	if possil	ble.			

Husband			
NAME IN FULL David R. Roberts	************************		
Residence 260 32nd St, Ogden, Wel	er County, 1	Utah	
	Logan, Ca	che County,	
DATE OF CHRISTENING 15 Apl. 1871 P	ACE.	11 11	n
		le, Logan, U	
Date of DeathP	ACE		
DATE OF BURIALP	ACE		
Other marriages. If he marries more than once, he sho	uld appear on sepa	arate sheet with eac	h wife.
Number of times he married once			
His Parents, if known, should appear also on separate sl	eet as husband and	d wife with their cl	nildren.
His Father's name Robert D. Roberts	·····		
His Mother's maiden name Hannah Roberts			
Name of HEIR Robert D. Roberts			3 Apl. 1879
Relationship of HEIR to above named HUSBAND	Father.	Endowed	6 Dec. 1893.

Husbanp's Name David R. Roberts
He is NoChart
County, Utah
Delanc, Schuylkill County, Pa.
Ogden. Weber County. Utah.
Ogden, Weber County, Utah. Logan, Cache County, Utah.
d appear on separate sheet with each husband.
as husband and wife with their children.
Baptized June 1882. Endowed Dec. 1893
Sealed to Dec. 1893. HUSBAND

CHILDREN	WHEN BORN*	WHERE BOF	RN	WHEN DIEDT	BAP.	END.	S. To P.	MARRIED TO
CHILDREN	DAY MONTH YEAR	TOWN COU	INTY STATE OR COUNTRY	bay MONTH YEAR	DAY MONTH YEAR	DAY MONTH YEAR	DAY MONTH YEAR	MARRIED TO
1 Tryphona Prudence Roberts 1	10 Nov 1896 I	ogan Cache	Utah	13	Dec.1904 9	Ap1. 1919	G	orge Albert Croft
Devid Llwollyn	9 Aug 1898	11 11	,	11	Sept 1906 9	Oct. 1918	M	ry Eliza Crittenden
Robert Merddyn "	6 July 1900	PT 55	4	28	July 1908 13	Feb. 1920	H	zel May Orcutt
Hannah Juanita n 2	Ang. 1902	11 11	*** 8	Jan.1903				
11 51	4 Jan 1904	11 11	" 1	Jan.1905				
Florence Annette " 9	Jan.1906	er H		8	Sept 1914 29	May 1930	E	ra Wilmer Rasmussen
7	1 Ap1.1908	n 57	1)	15	Mch.1917 11	Sept 1933	L	orin Grant Carruth
8		ashington, D. C.			Mch.1918 14	Feb. 1934	A	berta Pleasance Jensen
9	9 Juno 1912	n an u			Aug.1920		R	lph Frederick Krey
Baby Box " 9		Ogden Weber	Utah 9	May 1914				
11	July 1916	i9 11		5	Nov. 1924 7	July 1937	A	va John Fife
13								
14								
15								
		ll					J	L

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hon	Roberts	

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Husband	
Hugh Roberts	
Name in Full Acequia, Minidoka County,	Tda ho
RESIDENCE TOTAL	
DATE OF BIRTH	Logan, Cache County, Ttah,
22 May 1876	11 11 11 11
DATE OF CHRISTENING. 25 June 1902	Prace Logan Temple, Logan, Utah
DATE OF MARRIAGE	PLACE
DATE OF DEATH.	PLACE
DATE OF BURIAL	PLACE
Other marriages. If he marries more than once, he s	should appear on separate sheet with each wife.
Number of times he married Twice	
His Parents, if known, should appear also on separate	sheet as husband and wife with their children.
His Father's name Robert D. Roberts	1015 (National Action Continues Cont
His Mother's maiden name Hannah Rober	
Dohom+ D Dohom+o	5 June 1884
Italie of HEIL	Daprized 70 31-2- 1 000
Relationship of HEIR to above named HUSBAND	Endowed

	AME
Wife Maggie May Terry He is No	Chart
Maiden Name in Full Logan, Cache County, Utah	
Residence 1 April 1881 Lewisto	on. Cache County. Utah
DATE OF BIRTH PLACE	
Date of Christening 1913. Place Logan,	Cache County Utah
DATE OF DEATH Feb. 1913. PLACE PLACE	7 1 1
DATE OF BURIAL PLACE	
Other marriages. If she marries more than once, she should appear on so	eparate sheet with each husband.
Name of other husbands	
Her Parents, if known, should appear on a separate sheet as husband and Terry	d wife with their children.
Her Father's name Susan Zirmerman	
Her Mother's maiden name	1 Apl. 1889
	Baptized 1 Apl. 1889 25 June 1902
Name of HEIR	pswod
Relationship of HEIR to above named WIFE.	

- 11		CHII	DREN	11 '	WHEN	BORN*	- '	WHERE BORN			BAP. END.			S. TO P.			MARRIED TO						
		CHIL	DREN	DAY	A WON.	TH YEAR	R TOWN	COUNTY	STATE OR COUNTRY	DAY	монтн	YEAR	DA	Y MC	онтн	YEAR	DAY	монтн	YEAR	DAY	нтиом	YEAR	I WARRIED TO
	1	Hugh Eugene Rob	erts 3	O M	ley:	1903	Logan	Cache -	Vtah			(4	Jun	ne 1	911	12	Nay :	938				Ruth Butler
:	2	Susan Gladwyn		7 0	ct.	1904	H	99	tt .			2	29	Oct	. 1	912	3	Nov.	926				Eliott Jessop Roberts
	3	Hannah	11 1	2 8	Sept	.1906	19	91	18	7 0	ct 19	07											
ď.	4	Edda Mae	# 2	6 J	ıly	1908	11	17	11				3	Feb	. 1	917							Pieter William Bredee
group.	5	Kather ine	n	B A	ug.	1910	C.B.	et	n			3	3	Sep	t.1	918		1					Alton Rose
family a	6	Dora	it]		1	1912		:4	n				1			920							Vincent Lagatutta Clifford Carlislo
each	7			_	-					-			_										
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ugh	Roberts	

11.1100. 1/	//					
Husband	-					
TIME IN TODAY						
RESIDENCE Acequia, Minidoka C	ounty,	Ida ho				
DATE OF BIRTH 22 Mov 1876	PLACE	Logan,	Cache	County,	Utah	
DATE OF CHRISTENING 22 May, 1876	_PLACE		19	18		
DATE OF MARRIAGE 12 Oct. 1916	PLACE	Salt La	ke Tem	ple, Sal	t Lake Ci	ty_
DATE OF DEATH						
DATE OF BURIAL	_PLACE					
Other marriages. If he marries more than or	nce, he sl	nould appe	ar on sep	arate sheet	with each wif	e.
Number of times he married Twice	_					
His Parents, if known, should appear also on	separate	sheet as	husband a	ind wife wit	th their child	ren.
His Father's name Robert D. Rober	ts					
His Mother's maiden name_Hannah Robe	rts-					

Robert D. Roberts

Relationship of HEIR to above named HUSBAND___Father

517°C	HUSBAND'S NA			
Wife	Bodily	c	hart	
MAIDEN NAME IN FULL Annie Dellie Resmence Fairview, Oneida County,	Idaho	· · · · · · · · · · · · · · · · · · ·		
DATE OF BIRTH 20 Nov. 1881 1882	Fairview,	Ohei da	County,	Idaho
	PLACE			
DATE OF BURIAL F	LACE			
Her Parents, if known, should appear on a separ Her Father's name James Bodily	rate sheet as husbar	id and wife	with their	children.
Her Mother's maiden name Mary Louisz	Hyde		F -	Tune 1890
Name of HEIR Robert Bodily		Bapt Ende	tized 12	Oct.1916
		Seale	3.0	Oct.1916

1		WHEN B	ORN*	WH	ERE BORN		V	WHEN !)IED†		BAI	P		END.			s. To	P.	
	CHILDREN	DAY MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY	DAY	нтиом	YEAR	DAY	монти	YEAR	DAY	монтн	YEAR	DAY	момтн	YEAR	MARRIED TO
1 2	James Bodily Roberts Ethelbert " "	6 Oct 23 Sept		1	Cache	Utah	10	Feb.	1937			1925 1927	11	Mch.	1937				
3	David " "	30 Meh.	1921	Twin Falls	Twin Falls	Idaho				30	Mch	1929							
5																			
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0								-			-								
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3										-			<u> </u>						
5																			

Baptized 5 June 1884

Endowed 30 Mch. 1899

				 - 90

Husband
Name in Full Rhys Roberts
RESIDENCE Falin Faesog Clynog, Carnarvonshire Wales
DATE OF BIRTH PLACE Clynog, Wales
Date of ChristeningPlace
Date of MarriagePlace
Date of Death Place
Date of Burial. Place.
Other marriages. If he marries more than once, he should appear on separate sheet with each wife.
Number of times he married
His Parents, if known, should appear also on separate sheet as husband and wife with their children.
His Father's name
His Mother's maiden name
Name of HEIR Robert D. Roberts Baptized 28 March, 1904.
Relationship of HEIR to above named HUSBAND Ct. Grand Son Endowed 29 March, 1904.

W/ · C	Husband's Name Rhys Roberts										
Wife	He is No. 8	Chart 1									
Maiden Name in Full. Mrs. Rhys. Roberts											
Residence Clynog, Carnaryonshire, Wal	es										
Date of BirthPla	CE										
Date of ChristeningPla	CE										
Date of DeathPla	CE										
Date of Burial Pla	CE										
Other marriages. If she marries more than once, she show	ld appear on separate sh	eet with each husband.									
Name of other husbands	.,,,										
Her Parents, if known, should appear on a separate sheet	as husband and wife wit	h their children.									
Her Father's name											
Her Mother's maiden name.	***************************************										
8		Baptized 28 March; 1904									
Name of HEIR Robert D. Roberts		Endowed 29 March, 1904									
Relationship of HEIR to above named WIFE.GtGra	nd Son	Sealed to HUSBAND 29 March, 1904									

	CHILDREN II			WHEN DI	ED†	DT BAP.				END	•		S. To	P.	MARRIED TO					
	OTHERREN	DAY	монтн	YEAR	TOWN	COUNTY	STATE OR COUNTRY	DAY	монтн	YEAR	DAY	монтн	YEAR	DAY	монтн	YEAR	DAY	монтн	YEAR	MARKIED TO
1	Salmon Roberts				Clynog	Carnarvor	∏ales				13	Oct	1875	_6_	Mch	1885	_28	Mel	1918	
2	Margret Roberts				Clynog	Carnarvor	Hales	_			13	Oct	1875	11	Mich	1886	28	Mel	1918	
3	Robert Roberts	18	Jan	1775	Clynog	Carnarvor	Wales	_			13	_Oct	1875	22	Jan	1885	28	Mel	1918	Elizabeth Edwards
g 4	Catherine Roberts				Clynog	Carnarvor	Wales				13	Oct	1875	12	Mch	1886	28	Meh	1918	
org vii	Jane Roberts				Clynog	Carnaryon	Wales				13	Apl	1917	18	Apl	1917	28	Meh	1918	
6	Ann Roberts				Clynog	Carnarvon	Wales				13	Oct	1875	26	Feb	1885	28	Mch	1918	
each 1	Elinor Roberts				Clynog	Carnarvor	Wales				13	Oct	1875	25	Feb	1885	28	Meh	1918	
for 8	Elizabeth Roberts				Clynog	Carnarvon	Wales				13	Oct	1875	12	Feb	1885	28	Meh	1918	
sheel 9	William Roberts				Clynog	Carnarvon	Wales				13	Oct	1875	20	Feb	1885	20	Mch	1918	
함 10																				
age 11					#3 Rober	: Roberts w	as bor	n i	n Cae	Glas	Clv	nog.	(D.	Rec.	Sec	A 3)				
12															The second					
13					<u> </u>	le work was	-00110	OH-	approx	±ma 6	ea a	ates	, the	rero	re or	n i tte a	ne	ro.		
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Husband		
Robert Roberts		
Name in Full Wen, Llanfrothen, Mei	rionethshire. Wal	es
Residence	Cap Glas, C	rnarvonshire, Wales
Date of Birth 18 Jan. 1775	PLACE Cae Glas Clyno	og, Carnarvonshire, Wales
DATE OF CHRISTENING 3 Feb. 1805		
Date of Marriage		
Date of Death	PLACE	
Date of Burial	PLACE	
Other marriages. If he marries more than once, he s	should appear on separate she	eet with each wife.
Number of times he married		
His Parents, if known, should appear also on separate	sheet as husband and wife v	vith their children.
His Father's name Rhys Roberts		
His Mother's maiden name		13 Cct.1885
Name of HEIR HODER'S	(Fendson	Baptized22_J=n.1885
Relationship of HEIR to above named HUSBAND	OT CITICO OT	Endowed

Wr. c	Husband's 'Name.		
Wife	Elizabeth Edwards He is No.	Chart	
MAIDEN NAME IN FULCTI	Wen Llanfrothen, Meirionethshin	e wales	
Residence	Beddgeler		
	PLACE		
DATE OF CHRISTENING	PLACE		
DATE OF DEATH	PLACE		
DATE OF BURIAL	PLACE		
Other marriages. If she m	arries more than once, she should appear on separa	te sheet with each	husband.
Name of other husbands			
Her Parents, if known, sho	ould appear on a separate sheet as husband and wif	e with their childs	en,
Her Father's name		***	13 Oct 1875
	ne		
Rob e	rt D. Roberts	Baptized	11 Feb. 1885
Name of HEIR	Grandson		13 Oct.1875
Relationship of HEIR to al	bove named WIFE		

	CHILDREN			CHILDREN			WHEN B	BORN*		WHE	ERE BORN			WHEN	IEDT		BAF	۶,		END.			S. To	P.	MARRIED TO
			CHILL	JREN		DAY	MONT	H YEAR			COUNTY	STATE OR	. 11	MONTH		DAY	MONTH	YEAR	DAY	монтн	YEAR	DAY	MONTH	YEAR	MARRIED 10
	1	Robert Ro	berts	·I					Llanfroth	on M	Mei ri cneth	hire/	-1	hfant		0.0	Eam	1995	5	Meh	1.885	13	Sent	1933	Elinor Griffiths
	2	Edward	11						**		- 11					1.7	Ten.	1885	18	Feb.	1885	11	Sept	1933	Gwen Williams
	3	Robert	'n	II					3				1,	Morr	2000	7	D. 1	1886	25	Feb	1885	111	Sent	1933	John Humphreys
dr.	4	Elinor	59					1811	-		***		14	Mov	1858	24	May-	1846	21	Jan.	1885	11	Sept	.1933	Catherine uch Thomas ap/
y group.	5	David	n			6	apl.	. 1814					0	NOV.	1000	13	Oct.	1875	19	Feb.	1885	11	Sep	1933	Margaret Roberts
family	6	William	Ħ			1					"		28	NOV											Gwen Lloyd
each f	7	Daniel	Ħ		/				11				II .		1	11		1			(1)	11 1		11	Mary Richards
for	8	John	11			8	Dec	c 1822	11		H		15	Nov.	1026	17	JULY	104/	עב	FGD.	100	11	Dep	1 1//	Maty Idonatus
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reba 11	.1							1	Th	he mi	issing date	es wer	e a	pprox	imate	d, t	here	erore	omi u						
98 12	2				The fir	st	tive	were	orn in Fro	on We	en, the ne	xt two	in	Bryn	y sg	уроз	end	John	was	bo m	in I	let	tų,		
15	13				all in	Ll	anfro	then,	Parish, (I	J. Rec	0.)														
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15	15																								

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Where	Was	this	information	obtained?	R.	Rec	1939

Husband
NAME IN FULL Robert D. Roberts
RESIDENCE Logan, Cache County, Utah
DATE OF BIRTH 21 September, 1837 PLACE Park Llanfrothen, Meirionethshire Wales
DATE OF CHRISTENING PLACE
DATE OF MARRIAGE 6 June, 1870 PLACE Endowment House, Salt Lake City
DATE OF DEATH 10 August, 1925 PLACE Logan, Cache County, Utah
DATE OF BURIAL 13 August, 1925 PLACE Logan, Cache County, Utah
Other marriages. If he marries more than once, he should appear on separate sheet with each wife.
Number of times he married Twice
His Parents, if known, should appear also on separate sheet as husband and wife with their children.
His Father's name David Roberts
His Mother's maiden name Catherine uch Thomas ap Richard
Name of HEIR Robert D. Roberts Baptized 4 April 1858
Relationship of HEIR to above named HUSBAND Self Endowed 13 Jan. 1865

Wife	Husband's Name Rot	chart 1	rts
Maden Name in Full, Hannah Roberts			
RESIDENCE Smithfield, Cache County	Utah		
	Eglwysbach, Den	bighshire, W	ales
Date of Christening Place			
DATE OF DEATH 10 April, 1878 PLACE	Logan, Cache C	ounty, Utah	
DATE OF BURIAL 13 AUR 11, 1878 PLACE	Logan, Cache C	ounty, Utah	
Other marriages. If she marries more than once, she Name of other husbands None	should appear on sepa		ach husband
Her Parents, if known, should appear on a separate Her Father's name Hugh Roberts Her Mother's maiden name Mary Owens	heet as husband and w	rife with their chi	ldren.
Name of HEIR Hugh Roberts]	Baptized 5 Jun	e, 1870
Relationship of HEIR to above named WIFE Fa	her	Sealed to HUSBAND 5 Ju	ne, 1870

	WHEN BORN+		WHERE BORN			WHEN DIEDT				BAP			END		s.	To P.			
CHILDREN			YEAR	TOWN	COUNTY STATE COUNTY		DR DAY MONTH		YEAR	DAY	монтн	YEAR	DAY	MONTH	YEAR	R DAY MONT		MARRIED T	MARRIED TO
1 David Robert Roberts	30	Mar.	1871	Logan	Cache	Utah				3	Apr	1879	6	Dec.	1893			Tryphena Davis	,
2 Hugh Roberts	22	May	1876	Logan	Cache	Utah				5	Jun	1884	30	Mar.	1899			Maggie May Terry	
3																		Annie Delila Bodil	У
4	.,																		
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Write HISTORICAL DATA and additional SOURCE REFERENCES on reverse side. Also give on reverse side name and address of person sending this record to the Archive.

Printed in the U. S. A.

*If christening date is known and not birth date, write christening date in birth column. Prefix chr.

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Salt Lake City

*If christening date is known, and not death date, write burial date in death column. Prefix bur.

		-	A 8.0
*			

Name of HEIR

Wales.

Baptized

Endowed

Sealed to HUSBAND

will in what you can, leave the rest blank. Christening and burial dates are important when birth and death dates are no date asked for is available give some other definite date if possible, and state what happened on that date. Sive names in full—maiden names of women. Day, month, year, town, county, state, country, if possible.

Husband NAME IN FULL RESIDENCE DATE OF BIRTH 21 Sept. 1837. DATE OF CHRISTENING. 6 Feb. 1895 DATE OF MARRIAGE.. 10 August 1925 DATE OF DEATH. 13 August 1925 DATE OF BURIAL. Number of times he married. His Father's name. His Mother's maiden name

Name of HEIR

Robert D. Roberts Logan, Cache County, Utah

Park, Llanfrothen, Meirionethshire/ PLACE Logan Temple, Logan, Utah. .

Logan, Cache County, Utah Logan, Cache County, Utah.

Other marriages. If he marries more than once, he should appear on separate sheet with each wife.

Twice

Relationship of HEIR to above named HUSBAND

His Parents, if known, should appear also on separate sheet as husband and wife with their children.

David Roberts

Catherine uch Thomas ap Richard

Robert D. Roberts self

Baptized Endowed

4 April, 1858. 13 Jan. 1865.

coup record		1 1
Wife	Eliza Neagle	Husband's Name
Maiden Name in Full	Logan, Cache Co	ounty, Utan.
Residence 11		Lisburn, County Down, Treland
DATE OF BIRTH		PLACE
DATE OF CHRISTENING	13 April 1907	PLACE Logan, Cache County, Utah PLACE Logan, Cache County, Utah.
DATE OF DEATH	17 April 1907	Logan, Cache County, Utah.
DATE OF BURIAL	***********************************	PLACE
Other marriages. If she	marries more than once, sh	she should appear on separate sheet with each husband.
Her Parents, if known,	hour Neagle hour appear on a separate	te sheet as husband and wife with their children.
Her Father's name		5 Han. 1890
tier women's maiden to	ame	

Father

John Neagle

Relationship of HEIR to above named WIFE.

H	11 1	CUIII DDEN	WHEN	BORN*		WHERE BORN		'	WHEN D	ED†		BAP.			END		S. TO P.			MADDIED TO	
, ye		CHILDREN	DAY MONT	H YEAR	Town	COUNTY	STATE OR COUNTRY	DAY	нтиом	YEAR	DAY	монтн	YEAR	DAY	моитн	<u>1577</u>	DAY	монтн	YEAR	MARRIED TO John Leslie Montrose	
non	1	Agnes Allister Roberts	8 Oc	t 1895	Logan	Cache	Utah			1.000	11	loct.	1709	24	v Qui	- / /-					
ay, n	2	John Neagle Roberts		y 1897		Cache	Utah	1	May	1097	26	lan1	1 906	20	Oct.	1926				Hazel Rabecca Anderson	
급 급	3	Thomas Roberts	16 Ar	1898	Logan	Cache	Utah				11			II .		1921	II I			Alfred Mervil Bell.	
мошел пр.	4	- Jane Roberts	ll Ma	y 1900	Logan	Cache	Utah				TS	May	1900	10	aug.	1/21					
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Where was this information obtained?	R. Temple Rec and
28 30	D.Rec. 1939.

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cora	Thhomas a	Œ
	Husband's Name	T.

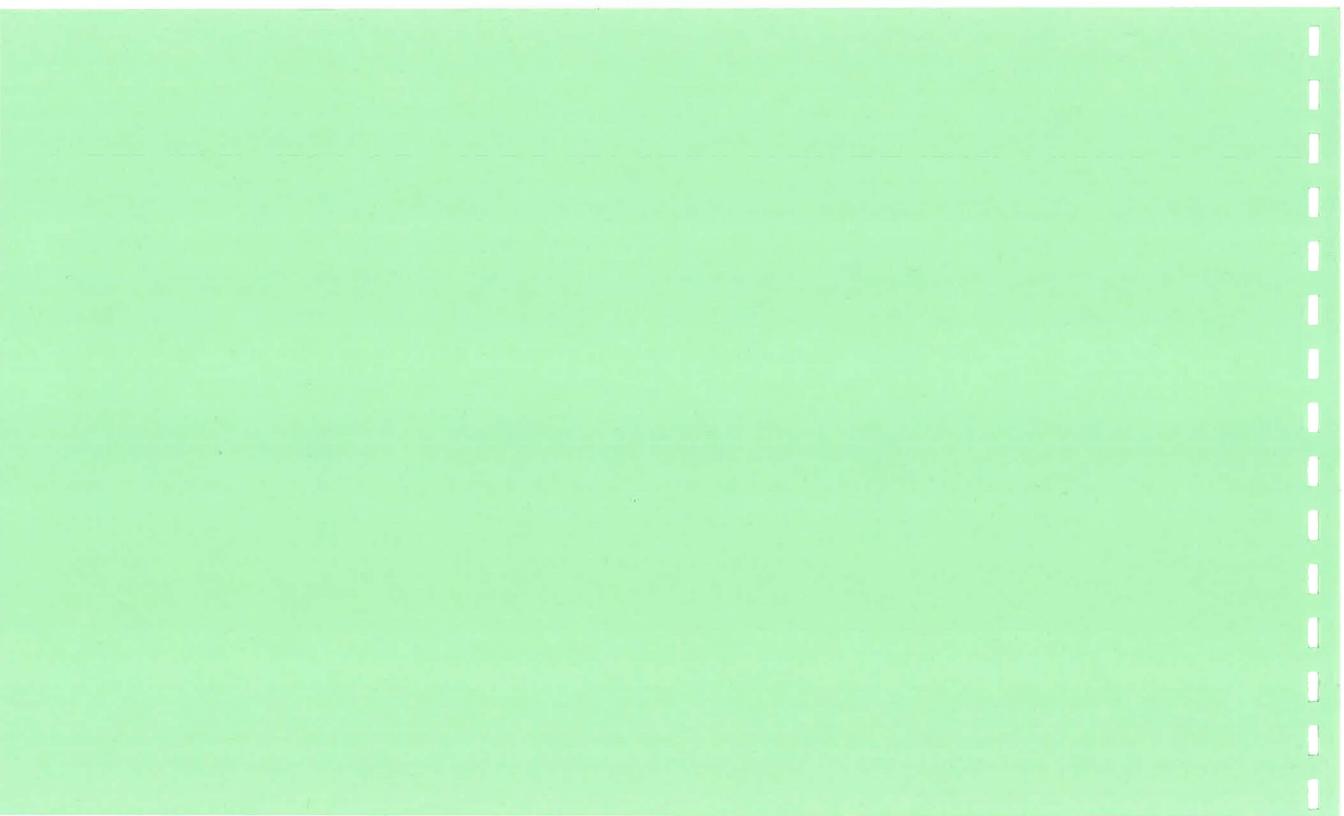
that been

Richard

lusband Thomas on Dichard	
Thomas ap Richard	
Croua Mawr, Llanfrothen, Meirionethshire	, Wales
Jan. 1781 Creua Mawr	,Llanfrothen , Wales
ATE OF CHRISTENINGPLACE.	
ATE OF MARRIAGEPLACE.	
ATE OF DEATHPLACE	
ATE OF BURIAL PLACE	
ther marriages. If he marries more than once, he should appear on separate	sheet with each wife.
umber of times he married	
is Parents, if known, should appear also on separate sheet as husband and wi is Father's name	
is Mother's maiden name Mrs. Elizabeth Thomas	
ame of HEIR Robert D. Roberts	13 Oct. 1875
elationship of HEIR to above named HUSBA Grandson	Endowed 23 Jan. 1885

Wife			1
	nn Morris		Chart
Maiden Name in Full	lanfrothen, M	eirionethshire, I	¶ales
			, Meirionethshire, Wales.
			ch
DATE OF CHRISTENING		Llwyn yr Hwo	sh
DATE OF DEATH		PLACE	
DATE OF BURIAL		Place	
Other marriages. If she marries	more than once, she s	hould appear on separate sh	neet with each husband.
Name of other husbands			
Her Parents, if known, should ar	pear op a separate sh	eet as husband and wife wi	th their children.
Her Father's name	and morris	***************************************	
Her Mother's maiden name	ann Parry		13 Oct. 1875
	bert D. Rober		Baptized 12 Feb. 1885
			Endowed
Name of HEIR	***************************************	Grandson.	Endowed
Relationship of HEIR to above n	amed WIFE	***************************************	HUSBAND

CHILDREN WHERE BORN WHERE BORN		'	WHEN DIEDT			вар.			END	ND.		S. To	P.	MARRIED TO					
CHILDREN	DAY	монтн	YEAR	TOWN	COUNTY	STATE OR COUNTRY	bay	монтн	YEAR	DAY	монтн	YEAR	DAY	монтн	YEAR	DAY	монтн	YEAR	MARRIED 10
Jane uch Thomas			Ll	anfrothen Me	eirioneth,	Wales				13	Oct	1875	27	Feb.	1885	28	Mch	1918	
Catherine uch Thomas	25	June	1809	ŧ1	10	स	17	Oct.	1892	22	Aug.	1847	13	Jan.	1865	28	Meh	1918	David Roberts
Richard ap Thomas				11	tt	11				27	Jan.	1885	25	Feb.	1885	28	Mch	.1918	
		Da	tes o	nitted were	nly approx	mated	for	Temp	le Wo	rk.									
	Catherine uch Thomas	Jane uch Thomas Catherine uch Thomas 25	Jane uch Thomas Catherine uch Thomas Richard ap Thomas Catherine uch Thomas Catherine uch Thomas Catherine uch Thomas	Jane uch Thomas Catherine uch Thomas Richard ap Thomas Catheri	Jane uch Thomas Catherine uch Thomas Richard ap Thomas Catherine was born	Jane uch Thomas Llanfrothen Meirioneth, Catherine uch Thomas Richard ap Thomas Catherine was born in Creua Ma	Jane uch Thomas Catherine uch Thomas Richard ap Thomas Catherine was born in Creua Mayr, Lle	Jane uch Thomas Catherine was born in Creua Mayor, Llanfr	Jane uch Thomas Catherine uch Thomas Richard ap Thomas Catherine was born in Creua Mayer, Llanfro then Catherine was born in Creua Mayer, Llanfro then	Jane uch Thomas Catherine uch Thomas Richard ap Thomas Catherine was born in Creua Mayor, Llanfro then, (D.F.)	Jane uch Thomas Catherine uch Thomas Richard ap Thomas Catherine was born in Creua Mayor, Llanfro then, (D.Rec.	Tane uch Thomas Catherine uch Thomas DAY MONTH YEAR TOWN COUNTY STATE OR COUNTRY DAY MONTH YEAR DAY MONTH Llanfrothen Meirioneth, Wales 13 Oct Catherine uch Thomas 25 June 1809 # # 17 Oct. 1892 22 Aug.	Jane uch Thomas Catherine was born in Creua Mayor, Llanfrothen, (D.Rec.)	Jane uch Thomas Catherine was born in Creua Mayr, Llanfrothen, (D.Rec.)	Tane uch Thomas Catherine was born in Creua Mayor, Llanfrothen, (D.Rec.)	Tane uch Thomas Lianfrothen Meirioneth, Wales Catherine uch Thomas Lianfrothen Meirioneth, Wales Town County State OR COUNTRY DAY MONTH YEAR DAY MONTH YEAR DAY MONTH YEAR Lianfrothen Meirioneth, Wales Town Country State OR COUNTRY DAY MONTH YEAR DAY MONTH YEAR Lianfrothen Meirioneth, Wales Town Month Year DAY MONTH YEAR DAY MONTH YEAR DAY MONTH YEAR Town Country State OR DAY MONTH YEAR DAY MONTH YEAR Town Month YEAR Town Country State OR COUNTRY DAY MONTH YEAR DAY MONTH YEAR Town Mo	Tame uch Thomas Lianfrothen Meirioneth, Wales Catherine uch Thomas Catherine was born in Creua Mayr, Lianfrothen, (D.Fec.) Lianfrothen Meirioneth, Wales Lianfrothen Meirioneth, Wale	CHILDREN DAY MONTH YEAR TOWN COUNTY STATE OR COUNTY DAY MONTH YEAR DAY	CHILDREN DAY MONTH YEAR TOWN COUNTY STATE OR COUNTY DAY MONTH YEAR DAY





after you have passed on and will create a desire in the heart of those who are privileged to read it that they should also prepare such a book and should state items of their experience which would be helpful to their people in times to come. It will also inspire your kindred to perform ordinances in the House of the Lord for those who have not yet received these blessings and also urge them to gather records of the dead who have already been converted on the other side of the veil.

May the Lord bless you for your faithfulness and integrity and for the fine work you have done in this Book of Remembrance, is the prayer of Your brother and friend--Joseph Christenson.

P.S. The Hugh Roberts record was in my opinion the inspiration for the Book of Romembrance in the Church, and has helped to formulate something that will live forever in the hearts of good people everywhere. J. C.

Church of JesusChrist of Latter Day Saints, Office of the Church Historian, Salt Lake City, Utah-February 26, 1943-David R. Roberts, Ogden, Utah, -Dear Brother Roberts: The Family Records or Books of Remembrance of David D. and Cedy Davis and David and Catherine Roberts, compiled by you and presented to the Historian's Office, have been turned over to the Historical Library of which I am in charge.

I have taken some time with great interest and pleasure to examine these records and I want to congratulate you on the marvelous work you have done. No one but yourself will ever know the hours spent or money expended in compiling these two volumes. It is unfortunate, however, that some of the branches of the same family have not furnished you a more complete record so the spaces reserved by you for their history could have been completed like your own.

The photographs and illustrations you have used add much to their interest. I consider in compiling these books the family, through your efforts, have been given a Pearl of Great Price. Brother Roberts, I hope you will pard on this unsolicited comment but accept my appreciation and thanks for the gift. Very sincerely yours, Church Historian's quiring at the Genealogical Society of Utah for Manuscript records as Office, Alvin F. Smith, Librarian.

The Beginning by D. R. Reberts

Shortly after Pres. Heber J. Grant became the President of the Church, a very urgent call was made to have the people gather and preserve their records. Not only their genealogical records of ancestry and vital records but the biographics or stories of the lives of the members of the families. Fellowing this council I began to carry it out. In Oct. 1928, I delivered a copy of the family record of my mother's father's family to the Genealogical Society of Utah. In Jan. 1941 I delivered to that Society copies of my father's father's family record and my wife's father's family record.

On Apr. 6, 1943, the fiftieth anniversary of the dedication of the Salt Lake Temple was celebrated throughout the church. With this great event there came again the great urge to gather and preserve our records which gave to me a sense of great satisfaction because that in-so-far as I had been able to do it, the work had been accomplished. It was done. I direct your attention to the publication of that council and urge as it came from the church authorities and is presented in the Desert News, March 27, 1943, Page 8, Church Section. Extracts from that publication are as follows:

Each family should prepare a family record written upon the Standard Family Group sheet so that it will be in harmony with the records prepared for temple work. It is also requested that each family tree as far as it is possible to compile it. In this record there should also be recorded the life stories of the father, mother and children with pictures of interest to the family group. Certificates of blessings, baptisms and confirmations, and ordinations, marriages, etc. may also be placed in this record.

It is deplorable that somany members of the Church have no data in regard to these important matters."

(What more need be said. It's up to you. !D. R. Roberts)

If you are in Salt Lake City at any time and desire to consult or examine any one of the family records referred to you may do so by infollows: 4x4-Record of Hugh and Mary Owens (Foberts Family. 4x4A-Book of Remembrance of David and Catherine Roberts and Family. 4x4B-Book of Remembrance of David and Cedy (Davies) Davis Family.

In conclusion, I want to say that I have examined a number of books similar to this one, but there is no comparison in the manner in which the contents are arranged, and the amassing of material which is so interesting and vital to the completeness of the record. It has been accomplished through untiring effort and labor and expense on your part. I congratulate you on your contribution, not only to your own people but to every person who is honored as I have been by reading the book. It is a splendid example and points the way, to all who see the book, to properly keep family records. Future generations will read this book and will bless the name of David R. Roberts for the wonderful history he has written of a great man and his noble wife whose hearts were touched by the gospel message, delivered by true servants of the Lord. From this union a great posterity has come into the world, and has done and are still doing a great work.

Brother Roberts, may your last days be your happiest and may the same spirit which prompted you to write this book sustain you until you are hailed with joy by the great multitude who will call you a savior on Mt. Zion because of the work which you have done in the temple of our God.—Your brother in the gospel, Fred M. Abbott, 2715 Polk Ave., Ogden, Utah.

(Fiji Islands?) Somewhere in the Southwest Pacific with U.S. Air Forces, in action, Thursday, April 15, 1943, -Dear Uncle Dave: I don't think I ever did get a chance to tell you how wonderful I think our family book is. My copy is now home and when I get back I am going to finish reading it and keep my end of it up to date. That is the least I can do to keep up your wonderful work.--Lt. Paul R. Montrose.

Ogden, Utah, June 17, 1943-While the two letters following do not really belong in this book, because of the war conditions, I am inserting them here, so as to preserve them, as there is no indication of any additions to the Hugh and Mary Owens Roberts Family Record Book for some time to come.--D. R. Roberts.

The Genealogical Society of Utah, 80 North Main Street, Salt Lake City, Utah-May 1, 1943-Mr. David R. Roberts, Ogden, Utah-Dear Brother Roberts: Some years ago, about 1930, when we were looking for ideas which could be used with impressive effect in the Book of Remembrance, then being introduced in connection with Junior Genealogical Work, we found the Hugh Roberts family record very helpful. In particular the arrangement of the book whereby you secured not only the genealogical record of individuals in families but also photographs of them and of places where they resided. Such ideas and devices as these wore just what we were looking for to incorporate in the Book of Remembrance. Sincerely yours, Genealogical Society of Utah, A. F. Bennett, Secretary

Office of the Church Historian, Salt Lake City, Utah-May 18, 1943-Judge David R. Roberts-Dear Brother: In perusing the record of Hugh and Mary Owen Roberts I cannot help being greatly impressed with the thought that here is the story of a family of Ephraimites. The gathering together of material has been well done and the arrangement conforming to the best rules of record keeping. Brother David, you have builded better than you thought. You have the knack of assembling information and arranging it so that it shall impress those who are privileged to read it to go and do likewise. You have been wise in your arrangment of material in providing a place for new items so they shall appear in their proper order without disturbing what has already been written.

The index at the end of the book is a very helpful and time-saving device and I am sure will be appreciated by those who have to search for special information.

In the part assigned to temple work I notice that it does not ge as far back as it might. The suggestion comes at this point that it will impress members of the family that here is a job to be done by them and they will, no doubt, feel obligated to do their part in perfecting the record. The Welsh nation is noted for its well-organized records. They have been kept, for the most part, back into ancient times. True, they have peculiarities that are hard to understand unless you become familiar with the plan. A patient researcher will soon learn how to know just what is meant and can read it as readily as any other record.

You have left on record many incidents that are faith- promoting and priceless in value to your kindred and friends and will, no doubt, urge them to follow in your footsteps. This Book of remembrance will live

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I note that blank spaces have been left in the book for other branches of the family to insert their records. It is to be hoped that these will not neglect to supply the needed data so that the history of this worthy pioneer family will be complete.

Thanking you for the privilege of looking over the book and wishing you the fullest of success in your purposes, I am very sincerely yours, A. E. Bowen.

Church of Jesus Christ of Latter Day Saints, Office of the Church Historian, 47 E. South Temple Street, Salt Lake City, Utah-June 16, 1942- David and Catherine Thomas Roberts Family-Dear Roberts Family: I have read with great interest your family book of remembrance. It is a privilege for one to be permitted to read such a glorious compilation of faith promoting incidents as are found in the lives of this family. I hope every member will be able to read a copy of this book of remembrance as I am convinced that their faith in the Gospel and their pride in the ancestry will be increased.

This book bears evidence that many hours of study and research have been spent in its compilation. The arrangement of the material thus accumulated is splendid. The pictures are fine and tell a story of the strength of character of these sturdy Welsh pioneers, who were willing to walk and pull handcarts all the distance from Iowa City to the Great Salt Lake Valley. I honor them.

I am quite sure, because of several empty spaces in the book, that not all of the family have written a story of their brancy of this family. May I suggest that these may begin at once to gather the material necessary to make this book of remembrance complete. When this is done your record will be one acceptable not only to yourselves but also unto your God.

The time, labor and money which you may spend in collecting and compiling this necessary information is as naught when compared to the falue of a soul which you may save.

I am grateful to the compiler for the permission granted to read your family history for it has built me up in my faith and strengthened my love for this great doctrine, Salvation for the Dead. Sincerely yours, A. Wm. Lund.

Ogden, Utah, Feb. 16, 1942-Mr. David R. Roberts, 260 32nd Street, Ogden, Utah-My dear Friend, Bro. Roberts: I appreciate very mucy the loan of the Book of Remembrance of Dave and Catherine Roberts, natives of Wales and their posterity who have identified themselves with the Mormon Church. I have carefully read the volume which contains about four hundred pages, and note with a great deal of interest the many choice things recorded therein.

The preface is beautifully done and carries a message to the readers of the importance of keeping records of our progenitors. The scriptual references of how the patriarchs of old kept records is very onlightening, and suggests the scriousness of the failure of not keeping them. This is reasonable when we consider that God's people have always been a temple building people, and the work of the dead cannot be done without a complete record of those for whom the work is to be done.

The arrangement of the book in the respective topics is helpful to the reader and shows the system and painstaking work of the author. The photographs of the people and places of birth adds charm and interest to the book. I am impressed with the strong faces of the men and women of the Roberts line. It took people of this type to stand the trials and persecutions incident to cutting themselves loose from the world and joining an unpopular sect as the Mormons have always been. The conversion of your father to the gospel and the baptism into the church through the labors of Dan Jones, a man who had seen the prophet, Joseph Smith at Carthage jail and had a testimony of the gospel burned into his soul to such an extent that when he spoke, his words fell on a receptive heart. I get a thrill in reading such testimonies of outstanding conversions. Good men loved the prophet Joseph and would have died for him, and wicked men hated him and sought to take his life. This has always been and I suppose it allways will be the case.

I have noticed that the Roberts people were the middle class who carned their living from honest toil, and that they were highly respectable people in their neighborhoods. Their environments seemed to give them courage and determination to stand firm to their convictions. I like this one verse, "I was born in lovely Wales, Up among the hills and dales, and breathed the pure air, Sweet from the sea, clear and fair."

The chart in the back of the book showing the history of the Priesthood from Adam down to and including our day is wonderful and nicely I sincerely trust that all descendants of these worthy forefathers will truly prize this remarkable record, and will make certain that every branch is kept up to date throughout the future. Sincerely your friend and brother, Archibald F. Bennett, Secretary, Genealogical Seciety of Utah.

"Amarillo, Texas-Jan. 19, 1941-Dear Uncle Dave: We received the books Saturday. I think they are wonderful. They are so interesting. They are surely grand. I am sure none of us can possibly appreciate what you have done for each of us but we do thank you from the bottom of our hearts. I know there will come a time when any amount of money could never buy them from me. I wonder if I would consider anything worth their value. Already they have become a cherished posession. Since I do not have the ability to express my appreciation more fully, just a mere "Thank you" is all I can say-Susan Roberts Roberts-3300 W. 10th Street."

"Berkeley, California-Feb. 10, 1941-Dear Uncle Dave: I received the book alright. We have been reading a little of the books every evening and we like it very much. There is surely a lot of work attached to such a book. Clifford is very interested and plans to try and get one started of his people. I think it would be nice. Just a note to let you know I received the book O.K. Many thanks for sending it. As ever, your neice, Dora Reberts Carlisle-1619 Deleware Street."

"Idaho Falls, Idaho-Fob. 19, 1941_Dear Cousin: I received the book and have had much pleasure in reading it. It takes effort to do those things and lots of study and faith. I will try and make a record of our branch of the family. I have sure enjoyed reading the history of my forefathers and also the history of your family and to see your pictures. "Phono" was a woman that I loved. I always enjoyed her company.-Maria Hughes Williams-Riverside Apts!"

"Phillips Hotol, Kansas City, Missouri-Feb. 11, 1941-Dear Uncle Dave: We received the books. Thanks very much for the very fine work you have done on these books; I am sure they will be records for the members of the family to be proud of for years to

come. We pass them on to our children for their own family records. Your Nophew, H. Eugene Roberts-Chicago, Illinois."

"Ruport, Idaha-Apr. 14, 1941-Dear Brother Dave: I received the books about two weeks ago. I looked in them, but I have not had time to read them. I am sure they are fine. I think there is nothing better for a family to have to perpetuate their lineage and history than the keeping of a family record; in fact, it is the only way. It gives a person a love for his inheritance and a knowledge of those to whom you belong." Hugh Roberts.

Trementen, Utah-Sop. 20, 1941-Dear Brother Dave: I want to thank you for your untiring effort in gathering material and arranging it so well in the Roberts Book. The book is interesting to an outsider, but to a member of the family it is priceless. Since reading the book, I feel like I know my relatives much better. As time goes on the book becomes more valuable every year. It is one of my most valuable possessions. My hope is that the present and future generations will build on the book and keep it as you intended. Your Brother, Thomas Roberts.

Church of Josus Christ of Latter Day Saints, The Council of The Twolvo, 47 E. South Temple Street, Salt Lake City, Utah-April 24, 1942. David and Catherine Roberts Family-Dear Friends: I have had the pleasure of examining the Book of Remembrance of David and Catherine Roberts and their family compiled and submitted by Bro. David R. Roberts. The book reveals the lives of an important and numerous family and tells a story of loyalty, fortitude and devotion that ought to be an inspiration to all the descendants of the people whose story is here teld.

Since I personally have known many of the individuals listed in the book and have known something about their individual lives the story has been particularly interesting to me. The compiler has undoubtedly spont many many hours in research to gather together the material that he has put into this book, and I surmise all the members of the family will feel a particular sense of gratitude to him for the work he has done and will be more than anxious to own and have constantly at hand this valuable family history.

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Church of Jesus Christ of Latter Day Saints, The Council of the Twelve, 47 E. South Temple Street, Salt Lake City, Utah, February 3, 1941. Patriarch David R. Roberts, Ogden, Utah. My dear brother & friend:

It has been a real pleasure to go through your Book of Remembrance. I have seldom, if ever, seen a better one. It is a model from which the thousands who are engaged in building up their book of remembrance might well copy.

I notice also the spirit of faith and devotion to the Gospel which runs through the whole volume. I was deeply touched by some of the incidents related in connection with your family history. Such a heritage is worth more to any man than the gold and silver or record of high positions. It is marvelous how the restored Gospel has brought into its fold people from many countries, of various pursuits, of different backgrounds and yet has welded them into a homogeneous group all animated by the same high ideals. That itself is one of the great evidences of the truth and the reality of the claims of the Church of Jesus Christ of Latter-day Saints.

Your own record is one of life long devotion to the Gospel of the lord Jesus Christ. While you have sacrificed much, your reward has been great. The privilege that you have had of laboring so long in the Holy House of the Lord cannot be surpassed, and it is no little thing for man to say that his name is held in honor and respect among all men and especially among those who live righteous lives. I have always appreciated greatly our life long association and friendship.

Let me congratulate you again upon the excellence of the Book of Remembrance.

With all good wishes, Cordially your friend and brother, John A. Widtsoe.

The Genealogical Society of Utah, Joseph F. Smith Memorial Building, 80 North Main Street, Salt Lake City, Utah, March 19, 1941. Mr. David R. Roberts, Ogden, Utah, Dear Brother Roberts:

Today as I read and examined the "Book of Remembrance of David and Catherine Roberts" I was forcibly impressed with the

likeness between your situation and that of Father Abraham of old.

Abraham wrote: "I sought for the blessings of the fathers * * * I became a rightful heir, a High Priest, holding the right belonging to the fathers * * * It came down from the fathers * * * through the fathers, unto me. * * * For the records have come into my hands, which I hold unto this present time. * * * And I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me."

Like Abraham the records of your fathers have come into your hands -- records you prize because of the story they tell of your marvelous heritage. Like him, you have arranged and added to the family records, putting them in an organized, attractive form to be handed down from generation to generation of the posterity of David and Catherine Roberts.

What a precious record this is of "grandfather David Roberts!" In it is told the story of his conversion, and that of his family, to the Church; of their migration to Zion, with a detailed account of the sea voyage and the long, toilsome march over the plains. Following that comes a delineation of their part in all the moving events of the early days in Utah.

Of great value are the quotations from the genearlgical record of David Roberts, giving what he knew of his ancestry. Each generation following has produced a genealogist to "carry on" and add to that knowledge.

It was interesting to me to note the genius for poesy running down from the founder and evidenced in your own writings, in an aptitude for lofty expression in verse and poetic prose.

Great commendation is due the considerable collection of illustrations in this record volume -- portraits of family members, photographs of old homes and home towns. It is noteworthy that where photos of old pioneer family homes were unobtainable, you have overcome this lack by having pen sketches made from reliable descriptions.

The book is attractively printed and illustrated. Especially appealing to me is the evidence it brings that you have made a thorough study of existing sources, both among family papers and records and in the Church Historian's Office.

An Appreciation. It is my sincere opinion that the greatest gift a man can leave his family as he passes to a new sphere is a good name. Also one of the most important possessions one may have is a good family. I am sure that my father in his appreciation of these things has thru untiring effort and at great personal expense of time and money made it possible for us to know of the good names of our progenitors and a realization of the fine families from which we descend.

Others have helped but I am sure that without his leadership we should never have possessed such an excellent record of our families. My family and I are extremely proud of these records and in showing them to others have rejoiced in the admiration they evoke. As the years pass by their value will increase because each succeeding generation is, without such a record, limited in its ability to secure remote family history. D. L. Roberts, 823 South 4th Ave., Pocatello, Idaho, April 23, 1941.

"Oakland, California, January 19, 1941. Dearest Dad: I received the books and have read them almost constantly every spare minute. I think they are grand. As I read, I have smiled and I have shed many tears. My children and I will always care for and cherish them and we thank you for them. L. Delano Roberts Krey, 1121 58th Avenue."

"Los Angeles, California, February 1, 1941. Dear Dad: We received your books and they are very nice. The children will appreciate them more when they are older. Della Rae Roberts Fife, #2718 Glenden Street."

"Gainesville, Florida, April 18, 1941. Dear Dad: Thank you for these beautiful and wonderful books which you sent. The day they arrived was my birthday. I laid everything aside and read those books (Roberts and Davis) until I had finished both of them. To me they are truly a testimony of untiring effort and sacrifice on your part. I know this because of the weeks and months I have

and down to

spent in trying to clear up a small part of history on only one person on my father's line. Our love to you Dad. Ever Yours, Hazel O. Roberts, # 218 N. 7th Street".

"Gainesville, Florida, April 21, 1941. Dear Grandpa: Bobbie and I received the books and have read them. There are so many things in them I had never imagined. Thank you so very much for them. x x With My Love, Alice Annette Roberts, #218 N. 7th Street."

"Pocatello, Idaho, August 14, 1941. Dear Grandpa: I thank you for the family histories and tell you what an exceptional work they are. They are very interesting to read and I was astounded to know that I had forbears that could do what they did. I took the books to—Sunday School in the Genealogical Class and everyone liked them very well. Some of our Stake leaders have come to our home to look at them. Most of them did not know that family histories required so much work. Everyone in the family should be proud of these books — and I mean Everyone. "Janet Roberts Balmforth, Portland, Oregon.

"Pocatello, Idaho, October 27, 1941. Dear Grandpa. I want to thank you for the Family Record Books you sent me. They are really great books. I was quite surprised to find out some of the things that have been done by members of our family. I hope to soon have more time and be able to study them thoroughly. They are some things to be proud of and to find a permanent place in every home in the family." D. Richard Roberts, 823 South 4th Avenue, Pocatello, Idaho.

WHAT SHALL WE DO?

Shall we spend all of our time for worldly gains without any thought or consideration as to the records of our families, and go down to our graves leaving behind us every earthly thing and leave the lamp of ancestry gone out to posterity? Or shall we do our duty to both by preserving the records of ancestry for the benefit of posterity? We stand between the past and the future. No one, but we who now live, can give to posterity the story of the rich heritage bequeathed to them by our ancestry. The record will endure for all time. Other earthly things that we may leave will perish, and the memory of them will soon, fade away.

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My companion went on in this strain naming the great educators Wales had given America, and said: "One of the greatest of your American Universities, Yale, bears the name of its Welsh founder, Elihu Yale of Plas Newydd, North Wales. His body reposes in yonder Church yard (Wrexham)."

"Benjamin Harris, a native of South Wales, published the first newspaper in America about 1679, and received a commission from the Governor of Massachusetts in 1692 to print the laws of that State,

"I came almost not mentioning that among the signers of the Declaration of Independence were seventeen men who were of Welsh birth or origin. Let me mention a few. There were Stephen Hopkins of Rhode Island (whom I have already referred to); William Williams of Connecticut; Francis Hopkinson of New Jersey; John Morton of Pennsylvania; John Penn or Virginia; Arthur Middleton of South Carolina; Button Gwinnet, a native of Swansea, Wales, delegate from Georgia; Benjamin Harrison and Richard Henry Lee from Virginia; (History says that the last named signer had the honor of offering the resolution declaring the colonies free and independent). Francis Henry Lightfoot, another signer from Virginia, was also of Welsh origin. Of the four delegates sent by New York to the Continental Congress in 1776, a native of Long Island; Francis Lewis, who (pointing south) was born over there. The third was Lewis Morris, born of Welsh parents.

"I might also mention that of your thirty-one Presidents, eight of them were of Welsh ancestry. Let me give you their names: John Adams, John Quincy Adams, Thomas Jefferson, James Madison, James Monroe, William Henry Harrison, James A. Garfield, and Benjamin Harrison.

"Thus I could go on ad finitum, I believe, however, that I have given you sufficient historical data to prove what I said to you at the outset that Wales, or the portions of it I have pointed out to you, is justly entitled to what is claimed for it, the 'Cradle of Liberty.'"

LIBRARY OF THE CENEALOGICAL SOCIETY OF UTAH, SALT LAKE CITY, UTAH, March 22, 1941. David R. Roberts:

On behalf of the Genealogical Society of Utah, I acknowledge with thanks the gift which you have been so kind to present to our Library.

The gift and the name of the donor have been duly entered upon our

records.

Please accept the grateful acknowledgement of our Society.

Very Respectfully, A. F. Bennett, Libriarian

Book of Remembrance of David D and Cedy Davis
Book of Remembrance of David and Catherine Roberts.

TRIBUTES TO THE BOOK

by Individuals both Within and Outside of the Family

(The purpose of printing the following letters and parts of letters relating to the family books is to lend encouragement to the members and the various branches of the family to prepare and print their stories and sections of family history, etc. and place them in the books where they belong. I am sure your fathers and mothers on the other side very much desire this work done and they want the records of their descendants as complete as possible. Otherwise these things would not be published. Compiled by D. R. Roberts.)

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, THE COUNCIL OF THE TWELVE, 47 E. South Temple Street, Salt Lake City, Utah, February 28, 1941.

Brother David R. Roberts, Ogden, Utah, Dear Brother:-

I have examined with interest the two Books of Remembrance which you have compiled, one of David D. and Cedy Davis Davis, natives of Merthyr Tydfil, and of David and Catherine (Uch Thomas Ap Richard) Roberts, natives of Llanfrothen, Wales.

For this fine piece of work in genealogical research and remembrance of the dead, I heartily congratulate and commend you. We have been trying to teach the members of the Church to prepare records of this kind in keeping with the great commandment the Lord has given us to "seek after our dead." No doubt you take great satisfaction and pride in this labor, which will be a blessing not only "for the benefit of posterity," but a benefit to ancestry, through the work in the House of the Lord.

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miserable slaves of arbitrary power must be utter strangers. In such a state all the springs have room to operate, and the mind is stimulated to the noblest exertions. But to be obliged, from our birth, to look up to a creature no better than ourselves as the master of our fortunes; and to receive his will as our law -- what can be more humiliating? What elevated ideas can enter a mind so situated? -- Agreeably to this remark: the subjects of free states have, in all ages been most distinguished for genius and knowledge. Liberty is the soil where the arts and sciences have flourished; and the more free a state has been, the more have the powers of the human mind been drawn forth into action, and the greater number of free men has it produced. With what luster do the ancient free states of Greece shine in the annals of the world. How different in that country now under the great Turk? The difference between a country inhabited by men, and by brutes, is not greater.

"These are reflections which should be constantly present to every mind in this country. As Moral Liberty is the prime blessing of man in his private capacity, so is Civil Liberty in his public capacity. There is nothing that requires more to be watched than power. There is nothing that ought to be opposed with more determined resolution than its encroachments. Sleep in State, as Montesquieu says, is always followed by slavery.'

"On October 6, 1778 the American Congress resolved as follows:
'That the Honorable Benjamin Franklin, Arthur Lee and John Adams be directed forthwith to apply to Dr. Price and inform him that it is the desire of Congress to consider him a citizen of the United States, and to receive his assistance in regulating their finances; that if he shall think it expedient to remove with his family to America to afford such assistance, a generous provision shall be made for requiting his services.'

"So you will see, Mr. James, that this ancient and forgotten tale of America's greatest and best of friends I'm now relating to you, as the Welshman, "ichard Price. Franklin declared that the resolution I have just read to you was the very embodiment of the voice of wisdom and was the call of the United States to the ablest man of the day to come to America and assist in the formation of a government which would establish the policies of equal justice and the fundamental rights of the people, together with a sound, conservative, yet constructive financial policy.

"A little north of where Mr. Price was born is the birthplace of Robert Morris, financier of the War of the Revolution, of whom General Washington said he doubted if the Revolution would have carried, had it not been for this same Morris.

"South of us was born in 1559 Roger Williams, founder of the State of Rhode Island, who gave America its first law on 'The Liberty of Conscience'. That law held the power of the Civil Magistrate only to the bodies, goods, and outward state of men, and not to their souls and consciences.

"Roger Williams founded the City of Providence in 1635, and established there a government of 'pure democracy'. He actually set up a government which served as a model for the form of government which was ratified by the American Colonial Fathers nearly a hundred and fifty years after. It is not generally known, but a fact nevertheless, that Williams was aided by four other Welshmen, namely, Thomas arries, Richard Williams, William Reynolds and Thomas Hopkins. These men showed their inherited love of liberty all through the years which followed in Rhode Island's history. I use the word 'inherited' advisedly, for I know with the Welsh people the love of liberty is born and bred in the bone.

"A certain writer said: 'If Welsh influence in New England had been that of Williams' only, the Nation he represented might well feel proud, and the Nation he served might well feel thankful.'

"From the same section of country which gave you a Jefferson, came William Penn, who stands the first, among the law givers, whose names and deeds are recorded in history. He founded Pennsylvania, and I think you will agree with me when I say that no other State in the American Union can boast of such an illustrious founder; none began their social career under auspices so honorable to humanity.

"The ancestors of Patrick Henry came from yonder little village. Henry is accorded the place in history of being the greatest and most eloquent of American orators. One of his speeches made in the year 1775 is on a par woth that of Caractacus, the great Welsh Chief, given before the Roman Emperor Claudius, 55 B.C. Patrick Henry asked, 'Is life so dear, or peace so sweet, as to be purchased, at the price of chains, and slavery? Forbid it! Almighty God, I know not what course others may take, but, as for me, give me Liberty, or give me death.""

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WALES' CONTRIBUTION TO AMERICA

By John James

I paid a visit to Wales in 1929, following an absence of close to forty-five years. Among the places visited was Aberystwyth, Cardiganshire, a most beautiful sea-side resort, where, at the College of Wales situated in a section of the historic town, I became acquainted with Prof. J. D. Williams, professor of history. That gentleman took me for a hike up a nearby mountain, from the top of which, we could see the whole of Wales, North and South. He outlined in skeleton form the contribution of Welshmen to America in statemanship, education, industry and religion — great and essential services on which, in the eyes of the civilized world, a nation's reputation is built up.

After naming each of the twelve counties of Wales, six in the North and an equal number in the South, Professor Williams Said: "Mr. James, we proudly refer to this little section of country as the 'Cradle of Liberty!, and some of us are egotistical enough to think that had there been no Wales, there possibly would have been no United States of America." Pointing his finger in a certain direction he said: "Over yonder was born, Howell Dda (Howell the Good), the great law giver of the eighth century. Howell's laws, among other regulations, provided for the protection of life, liberty and property from arbitrary spoilation; trial by jury, and the right of a wife not to testify against her husband. They also redressed numerous grievances connected with laws then in force in the principality of Wales and elsewhere. Howell's laws became a part of the Magna Charta, the great Charter of Liberty granted by King John at Runnymede, June 15, 1215, and the man who forced King John to sign his name on the 'dotted line' was none other than William Marshal of West Wales, Earl of Pembroke. As you perhaps know, the Magna Charta was written into and became a part of the American Constitution."

Pointing again in the direction of Snowden, North Wales, my friend continued: "In that farm house to your right was born the grandfather of Thomas Jefferson, the man who wrote your 'Declaration of Independence and who later became President of your great Country. Over yonder is Tynton where, on the 22nd of February, 1723, was born, Richard Price, son of a dissenting Minister. In 1776 Mr. Price published his 'Observations of Civil Liberty and the Justice and Policy of the War with America.' Richard Price, as I have before informed you, was born at Tynton, Llangeinor, Glamorganshire, South Wales, February 23, 1723 and

died in London, April 19, 1790.

"He probably gave as much or more constructive service, counsel and help to the struggling American Colonies, and during the formative period, to the nation - than any man that ever lived. He charted the course, blazed the path and pointed the way for the early Americans to follow.

"Dr. Price was a preacher of the gospel of human liberty and human rights. Benjamin Franklin held him in unbounded admiration, and said it was Richard Price who precipitated the American Revolution by advising that if King George put that tax of a 'penny a pound' on tea in Boston harbor, the colonists should rise in their might and dump the cargoes in the sea. So, you will observe that the famous 'Boston Tea Party' had its origin, not in a Massachusetts indignation meeting, as people were led to believe, but in the quiet precincts of a humble Welshman, 3,000 miles away, and almost under King George the Third's nose, in London.

Tom Paine wrote 'Common Sense', and the 'Age of Reason', but it was Price's 'Civil Liberty' that roused public opinion on both sides of the Atlantic and determined the 'Thirteen States' to take issue with the then King of England, George the Third.

"Jefferson said it was Price who convinced the world of the iniquity of George the Third.

"That little booklet of Dr. Price's, 'Civil Liberty' found its way across the Atlantic and was circulated throughout the length and breadth of America. It inflamed the whole people of your land, and in Britain transformed public opinion to an extent which divided Parliament. It was Richard Price, who forced the issue. Price's little book was the most powerful deciding factor in determining America to declare its independence. He advised both Jefferson and Franklin to call a congress or convention, and announce to the world their position, their reasons and their purposes. The result was the eclaration of Independence, the Fourth of July, and the birth of your great nation.

"Here is an extract from Dr. Price's book: 'Every member of a free state, having his property secure, and knowing himself his own governor, possesses, consciousness of dignity in himself, and feels incitements to emulation and improvement to which the

by D. R. Roberts

I desire to impress upon our families a sense of appreciation of our Welsh Ancestry. We need not ever be ashamed of little Wales and her people - little in area and comparatively few in population yet big in what she and her sons have done in the uplift and advancement of the world. Everyone in whose veins flows the blood of the Welsh people should have some knowledge of the history of their ancestry and of the characteristics and achievements of the descendants of grand old Wales. And I suggest that you study it and you will have a feeling of thankfulness and pride and know that you need not take a second place to anyone by reason of your humble birth, and know too, that there is that in you that will enable you to rise to the top in any and every desirable thing, especially in the intellectual and spiritual realms. It is the purpose of these few lines to merely call your attention to these things - make you hungry to know more about them, viz: the excellence of Wales and the Welsh. I would encourage it. There is an old Welsh saying as follows,

"Cas gwr na charo'r wlad a'i magodd." which means in English, but not as forcefully: "Hateful is the man who does not love the land that gave him birth." And it will be well to remember this.

The Language - Welsh is the natural language of poetry, oratory and music. The words naturally blend into these things, creating beauty and power. The first lispings of the new-born babe, before learning the corrupted language of its parents, is pure Welsh. Professor William Apmadoc said, "If you are sufficiently conversant with the Welsh language, you can coin, from the roots of the language, a new word to fit or describe anything in creation. You need not borrow words from any other language." He gave illustrations.

National Sports - For National Sports, England had her fist fights, Italy her cock fights, Spain her bull fights, France her duels and other nations their prided physical contests. But the great national passtime of Wales was the "Eisdeddfod", both national and local. These were gatherings for friendly contests in composition, music, poetry, oratory, the arts, etc. They were inspirational - stirring the very souls of the people. How wonderful is such a national sport. "Sport" does not express it, nor does "passtime", for it was neither in its true sense. Coin an English word to express it, if you can, for it means more than

both these terms. If you cannot coin such a word, then borrow a word. It is "Eisdeddfod".

Wales is a singing nation - the greatest choral singers in the world. Everybody sings. The iron worker, the collier, the slater and all other classes of workmen, as they leave their hard daily tasks and wend their ways homeward, they will join in song together, every part of the song in perfect rhythm and melody with joyous animation, until the hills and valleys of old Wales fairly ring with their rich music. The human foice is the richest and finest music there is - the Creator so designed it.

<u>Distinguished Characters</u> - Many of the world's greatest leaders in every worthwhile endeavor and uplift have had flowing in their veins the life blood of the Welsh people. Let us see if we can all attention to some of them.

On the evening of October 7, 1932 at 7:30 there was presented in the Salt Lake Tabernacle, a great pageant entitled "Birthright of Joseph the Seer".

That colorful pageant gave a picture of the ancestry of the Prophet Joseph Smith from Father Adam down through the ages to the Prophet himself. Part of his ancestral line was shown as coming through Howell the Good, King of Wales (Briton). A scene of the court of King Howell was shown and I had the honor or representing the "Herald Bard" in that court and as such officer it was my duty to declare the genealogy of Owain, son of Howell the Good, back through some twenty-five generations to Anna, daughter of Joseph of Arimathea, who was a cousin of the Virgin Mary, the mother of our Savior. This Anna was taken to Briton by her father and she married the king of Wales or Briton and bore two children, viz: Beli the Great, a son, and Penardim, a daughter. The Prophet Joseph's ancestry is traceable through the descendants of both of these children. See the Genealogical Magazine for April, 1930, page 85, for more specific information on this subject. It was amusing how many people seemed rather anxious to trace their ancestry through Wales after this pageant had been presented. Men and women of Welsh descent may be found among the leaders of every upward and onward movement everywhere in the world.

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curately to their children the different degrees of relationship which the various members of a family bore to each other, a know-ledge which under particular circumstances might be of vast beneficial importance to possess and of great detriment, inconvenience and loss, to be ignorant of; we may then account, perhaps wholly, for the peculiar hereditary attention, which our cambrian brother subjects, pay to the transmission of their family names and pedigrees; a degree of attention which appears so strikingly remarkable, perhaps, we may say so strikingly rediculous, to one of that mixed multitude, the Englishers, or "Sassenach" whose whole generally consists in morely knowing that his father was a Yorkshireman or that his family came out of Worecestershire and that he has a great many relatives somewhere, only he does not know where to look for them."

"The Messrs. Burk in their Enclycopedia of Armory of the British Empire thus testify to the transmission of Welsh Pedigrees; they say; "Their chroniclers and bards flourished from the remotest times as genealogists and heralds and the collections and pedigrees of those patriarchial poets are still regarded as the foundation of Cambrian family history." ("Surnames and Sirenames - Origin and History", by Jas. Finlayson - p. 11,12.)

EXPLANATION: There are three reasons why there are so many articles written by me that are copied into the record. (1) I desire to eleminate blank spaces as much as possible. (2) I believe the things I have written are worthy to be preserved and made available to the family. (3) Do thou likewise. Let us hear from you.

THE CURSE

See a way of the see of

Wherever the nature and mission of Elijah is recorded in ancient scripture there is associated with it the mention of a curse. In Malachi 4. 5, 6 it is written:

Those words are repeated to the Nephites by the Redeemer, after his resurrection. (3 Nephi 25 - 5, 6.)

Modern scripture not only mentions the fact of a curse, but enlightens us as to the nature of it. As recorded in Doc. & Cov. Sec. 2, the Angel Moroni, in further revealing the Mission of Elijah says:

"If it were not so, the whole earth would be

utterly wasted at his coming.

The command to the Latter Day Saints to do the work Elijah came to establish, in-so-far as the curse is concerned, is as follows, Doc. and Cov. Section 98 - 16, 17:

"Lest I come and smite the whole earth with a curse and all flesh be consumed before me."

It follows then, that if Elijah should fail in his mission or, succeeding, if the Latter-Day Saints should fail to obey that command, there would not be a human being left alive to meet the Redeemer at his Second Coming. Such is beyond question, the nature of the curse.

The nature of the mission of Elijah, then, is to not only provide the way to exaltation in the Celestial Kingdom, but it is the potent factor for our well being, safety and preservation in the flesh in the days of God's judgments upon the world. When all else fails, Temple Work, and sealing power come to the rescue to secure safety. All else would fail, else why was Elijah sent to establish the way to avoid that awful curse.

The Prophet Joseph says:

"I would advise all the saints to go to with their might and gather together all their living relatives to this place, (Temples) that they may be sealed and saved that they may be prepared against the day that the destroying Angel goes forth." 6 Ch. His. 184.

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DAVID-ITS MEANING, ORIGIN AND DIRIVITIVES

-by D. R. Roberts

,"David means 'beloved', and the primal progenitor of the widespread family (Davies etc.) was the man after God's own heart and that among the Welsh the name was contracted into "Taffy". (A Ramble among Surnames, Daniel p. 168.)

"Davids, (Hebrew) Beloved, dear; the sadded being a contraction of son. 'Davis'. A corruption of Davids; son of David."
(Dirivation of Family Names, H. Arthur, p 112.)

"David has in its dirivitives a cloud of witnesses to its amazing popularity as a front name, - Davies, Davis, Davidson, Davison, Davy, Daw, Dawes, Dawkins and many more." (The Story of Surnames. Bowman p. 81.)

"ROBERT" AND "ROBERTS" - THEIR ORIGIN, MEANING, DIRIVITAVE AND HOME

-Compiled by D. R. Roberts.

"It (Robert) appears to have been derived from the compound of two words, viz; "Rod" which signifies "glory" and "Bert" which means "Famous". The old German Compound of Hrodebert" with the corresponding English compound of "Robert". (Surnames as a Science p. 61 by Robert Targuson, M.P.)

"Robert" in the Teutonic language, signifying "Bright Fame" has given us the Surnames Roberts, Robertson, Robinson, and : Robison." (A Ramble among Surnames p. 167 by Daniel.)

"Roberts" (Saxon) From Rod, "Counsel", and bert or bericht, "bright" or "famous" - famous in counsel". (Dirivation of Family Names, by W. Arthur, p. 225.)

"The name "Robert" whence came Robbins, Robertson, Robson, Dobbs, Dobson, Dobie, Hobbs, Hobson, Hopkins, Roberts, Roberts, Hopkinson, Probert (ap Robert), Probyn, (ap Robin), Hobbins, Hobbes". ("Family Names and Their Story", p. 58. S. Baring Gould M. A.)

"Among the genetives, Jones, Williams, and Davi(e)s" lead, easily, followed by Evans, Roberts and Hughes, all Welsh in the main. Among the twelve commonest names of this class, those that are not prepondently "elsh are "Roberts, Edwards, Harris, Phillips and Rogers." ("Romance of Names", p. 46 by Ernest Weekley.)

"The Homes of English and Welsh Names" (alphabetical list - comparative number in each 10,000 of population.)

"Roberts - North Wales, 500; South Wales, 110." (The Homes of Family Names. H. B. Guppy, p. 543.)

"Roberts", a name that is rare or absent in the Northern counties of England, where it is partially represented by that of Robertson, of Northumberland, a name very numerous over the most part of Scotland. The great home of Roberts is in North Wales and next in order comes South Wales Shropshire, Monmouthshire and Cornwall. The Proberts (ap Robert) increase its frequency." (Ibid, page 56.)

FAMILY RELATIONSHIP IN BRITAIN.

-Compiled by D. R. Roberts.

"The ancient Britons were divided into families, tribes and states, which division gave them a correct knowledge of their pedigrees and relationship. Kindred was acknowledged to the sixth degree; we rarely acknowledge the fourth cousin, (German) yet laws of Hoel say, "That there is not an appropriate name for relationship beyond that degree, yet it is generally understood that kindred extended to the ninth degree; and that all who desired to maintain the privileges of natives were obliged to establish at least this degree of kindred, since those who failed were reduced to the condition of aliens, hence the absolute necessity of preserving some family name which would identify the owner with His father and his tribe."

"When we observe attentively the vast importance attached to the exact knowledge of an individual's degree of consanguinity to other members of the same tribe; when we consider the care and attention which parents would naturally bestow in teaching, ac_L-5.

a united family - a distinctive entity in the earth, and rich blessings will come to ourselves and to others who shall come after us as we have been blessed by reason of what our fathers and mothers have done.

To be sure there are many weaknesses and errors manifest in the book, but it is like everything else in this mortal life. It is in discovering those errors, and seeking to avoid them and do better that we progress. Let us not spend our time criticizing the step that has been taken, but let us help the family to take one more step, higher up. Every step upward that we take, the farther we can view the landscape round about and the better able we are to see and to direct our course. There is much in the record to meditate upon and to stir the sould of the muse, the poet, and the orator of the family to the deepest truths and to the highest and the most delightful flights of thought in verse, and pageant and drama, and song, and speech. Grandfather David Roberts stirred his Associates and hearers in speeck and verse for he was an orator and a poet. There will be others of the same mettle in the family. Speak up and write you descendants. Now that the corner stone of the written history and records of the family is laid, let us build upon it continually, the stories of our lives and of the dealings of God, our merciful father, with us and our families that this shall grow to eventually become the "scripture" of the family. I thank our Heavenly Father for the spirit of record keeping. I have had joy in its keeping and in its making, as well as misgivings and difficulties. I do not boast of its achievment. I am just thankful, thankful that I was chosen and impressed and inwardly urged to do what has been done. Our David Roberts family is a favored and a "chosen" family, with high ideals - lofty standards. Shall we maintain those ideals and standards? One was, not merely record making in our lives, but record keeping. Its up to me and to you to do our part. Will we? We are challenged. There is no such thing as standing still. We are going forward or backward unconciously all the time. The second secon

Yours humbly and sincerely,

-by D. R. Roberts

Selfishness is a crime or it is a virtue. The only thing is causing, or that can cause, the destruction of the world today is self ishness. The only thing that can save and exalt the world in the Celestial Kingdom is selfishness. Selfishness brings war, and it insures peace. The only thing that can prevent the Latter Day Saints from redeeming their dead through searching to the ends of the earth for their record, and doing their work for them in the Temples of the Lord, is selfishness. The only thing that can cause them to succeed in it is selfishness.

Uncompromising and unyielding selfishness for the desirable things of this mortal world means failure to work righteousness and to redeem our dead, and it means destruction. Uncompromishing and unyielding selfishness for the desirable things of etemity unto the forfeiture of every desirable earthly thing, even life itself, means the redemption of our dead and oternal life.

The wicked are selfish as to earthly things and are unselfish as to heavenly things, while the righteous are selfish as to heavenly things and are unselfish as to earthly things. That is the difference between them. Both classes are self ish, and the more intense the selfishness the greater the difference, the wider the gulf between them. (Luke 9 - 25 to 25.)

The sons of Levi are to be "refined, purified and purged" so as to offer unto the Lord an acceptable offering in righteousness. Mal. 3 - 2.3: Doc. and Cov. Sec. 128 - 24.

Of what will they be purged? Of selfishness for the things of this world and in the place of it will come the desire to do the will of the Father, and to please him for the gift of eternal life for our dead and for ourselves.

David R. Roberts
August 1940.

time and previous indexes discarded. So much for the index plans.

So now we have 227 pages of printed matter, besides this section, with cuts, 10 pages of pictures, and one page of a song set to music. The book is in loose leaf form so as to be added to from time to time. It is bound with "Acco Fasteners" between heavy Press Board covers which I designed and had made to order. Always keep the fasteners tightly clasped. It is a good binder and cover and is the very best I could do with the limited money I had with which to do it. If you desire you can discard it and get something better.

There have been 125 copies printed which has cost quite a sum of money. This cost has all been paid by the members of the two branches of my father's family. Some of the members of those branches es have been very faithful and helped in this work very materially. I specially mention as such my brother Thomas Roberts of Tremonton. Utah, and my son D. Llewellyn Roberts of Pocatello, Idaho. Their interest and services have been very helpful and encouraging. The shape of the book was determined by the shape of the one family group sheets in the Genealogical section, or Section "I". The printing of Section "A" and Section "B" to page B-30 is lengthwise with the book and is quite well done. But beginning with my biography on Page B-31 the printing is crosswise with the book in two columns, while that is the better way for reading the mechanical part is very poorly done. It was proof read to hurriedly, leaving errors and there were a lot of them, and the stencil cutting was poorly done and wherever corrections were made, it resulted in blotches that are for the most part, unreadable. I had about a hundred stencils cut at one time and paid for before I realized what had happened. I had no money to buy new stencils and have them cut again so the record must stand as it is. I was very much disappointed but I could not change it. What you cannot make out you will have to guess at. I have had three different stencil cutters, four with this Section.

There have been lots of obstacles and difficulties, and delays in getting materials, in getting pictures, in getting stencils cut and in getting the printing and other work done. In everything I have had to force the issues and the problems. It seemed like failure all the way along, but a something seemed to urge me on, I am glad the work is done so far and that this foundation for the redords is laid. There is enough of a guide here for the other branches to pattern after and to improve upon and when every branch has done its part it will be a real family record. Grandfather and Grand- tion, a written history and genealogy - a Book of Remembrance - means,

mother Roberts will be proud of it.

The book is loose leaf and intended to be added to from time to time. Great care should be exercised as to what is put in it. Of course; anyone can insert in their own individual books anything they desire. but nothing should be printed to go into all of the books until it has been approved by the Family Historian. Therefore, for orderly proceedure. I recommend to the branches that each branch select a good live branch Historian, to encourage the members to write their stories and to whom all branch manuscripts go for inspection and approval. That he or she deliver the manuscripts to the family Historian for approval. When so approved the person or branch submitting the stories must pay all expense of having the necessary 125 copies printed to go in all of the books of the family. Nothing should go in the book except under the name of someone who is the author so that all may know who is sponsoring the article. That is important. Only the good should be written. There is no place in the book for anything but good about anyone. Everything that is not good should be soon forgotten, charitably forgotten. All should be done with a view to permanency. The paper should be rag, not sulphide paper. All of the paper in this book so far is at least 50% rag content. It has cost around 30¢ per pound and it is rather heavy or thick, being designated as 20 lb. paper. When the printing is done the Family Historian can make distribution of copies thru the Branch Historians. The members of the family should manifest an interest and pride in this work and take hold of it and never let up until it is done. You can well be proud of your family. Let each one do his part and all pull together. That makes it easy. Don't delay. "Work now while it is day for the night cometh when no man can work" - the night of death.

Remember, that the rich things we now enjoy as compared with the world came to us thru the sacrifices of our fathers and mothers for Mormonism. There must be something of real value in Mormonism. If we would know, we must search and work and find out for ourselves. That is the way they and their parents found out. They paid a price for what we have. We owe a duty to them and that same duty we owe to ourselves and posterity. We stend on the line between ancestry and posterity. The key to our success in these things is expressed in the one work viz: "umselfishness" for the things of this world. One way to express this virtue of unselfishness is to write the stories of encestry for the benefit of posterity. A live organiza-

associations, activities, homes and surroundings, of the moves and migrations of the family to this land, until it was established in these beautiful mountain valleys and the children of David and Catherine Roberts (our immediate forbears) married and scattered out to make homes for thmselves. Everything of value and interest to supplement the records of Grandrather David Roberts and my father Robert D. Roberts including letters, manuscripts, records of the L.D.S. Church Historians office and of the state of Utah were search-inserted for your convenience, to record the statistics of your ed for everything having a bearing on the history of the family or of anything relating to its members. Quotations are numerous in order to give facts as much as possible.

Section "B" consists of the brief life stories of Robert D. and Hannah (Roberts) Roberts and their descendants, including in-laws and contains 120 pages of printed matter with 5 pages of pictures to begin with.

Section "C", is the record of Robert D. and Eliza (Neagle) Roberts and their family. It consists of 18 pages of printed matter and one page of pictures as a foundation on which to build.

Section "D" is the Section reserved for the record of Thomas D. and Margaret G. (Davis) Roberts and their family. Having a high regard for "Uncle Tom" as he was affectionately called, I wrote a short story of his life, supplementing what appears in Section "A" about him, also a short story of his wife. Aunt "Maggie", fearing that his section might otherwise be left blank. It does not do them justice, but it is better than nothing. It is hoped that their descondants will make the record more complete and what it should be. That section now consists of 4 printed pages.

Section "E" is reserved for Daniel and Sarah A. (Hughes) Roberts and their family.

Section "F" is reserved for William T. and Ann (Roberts) Hopkins and their family.

Section "G" is reserved for Talisin and Elizabeth (Roberts) Hughes and their family.

Section "H" is reserved for Gomer and Jane (Roberts) Hughes and their family.

Sections "E", "F", "G" and "H" are all blank and are so because their descendants have the work of recording in those Sections and

will now, I believe, co-operate to make proper and complete records of their respective branches, for this book. They are able so to do and it is up to them. I offer to assist them in any way I can-I believe they will now appreciate this record of their parents.

Section "I" is the Genealogical Section of the book and consists of two pedigree sheets giving anostors as far as known and 11 family group sheets. There is also a blank family group sheet own immediate family until it is ready for printing. I suggest that they be not printed for the books until after the family is through increasing, otherwise the family group records in the book would be too incomplete. I call your attention to the first pedigree inserted "Adam to Joseph" prepared by Brother C. F. Bowen who graciously permitted us to use it. It is a fine study and I regard it very highly. This Section is indexed within itself by first arranging the Surnames alphabetically, then second, by arranging the given names within each Surname group alphabetically.

Section "J" is the story of the Temple work of the family, consisting of 6 printed pages. It represents a fine achievment. Let us hope that this activity will greatly increase as the years roll on and I believe it will. I hope so.

Section "K" consisting of 4 printed pages gives an account of the Family Organization and it is not the record that we should have made. I am somewhat to blame for this condition because I have not called the family together more often. Let us hope for better work in this department of our service in the future.

Section "L" is this section of the book and is the place to insert everything of interest to the family, which does not properly belong in any other section. It speaks for itself. A blank sheet is placed in this section for the purpose of pasting appropriate maps when we can secure them. Page 1 of the sheet is for a map of the vicinity of North Wales where the family originated, and page 2 is for a map of Western America where the family settled and where they now reside in numbers and those localities should be marked on the maps. It is intended to have a double index - a name index and a subject index. This has been deferred to give the other branches an opportunity to place their records in the book and all be indexed at the same time. New indexes can be made from time to



OBSERVATIONS ON CONCLUDING A PART OF THE RECORD

-by D. R. Roberts.

Because of the record keeping of Grandfather David Roberts, and of my father, Robert D. Roberts, for many years, and their records being available to me, and because of the spirit of the restored gospel which was in those records and which came to me. I became very much interested in that important duty of every member of the church of Jesus Christ of Latter Day Saints, viz. in the keeping of "Books of Remembrance". The spirit of it prevailed with me until on March 27, 1917, I wrote a letter to each of my living uncles and aunts, earnestly requesting them to write their life stories, their recollections of the past, relating to the family, our ancestry, life in the old home, Wales, on the ocean, on the great plains, about the mountains and velleys, their joys and sorrows etc. and to send me copies and I would make other copies and pass them around, I received none. The rich things in their lives went with them to their graves. There were living at that time, Uncles Tom and Dan and Aunts Ann and Jane. Time went on and I was called into the Weber Stake Genealogical Committee, in October 1918, to assist Bro. Thomas A. Shreeve, Chairman of the Committee. In 1919 I was made Chairman of that committee. About 1921, the general authorities of the church began a rather vigorous campaign for the keeping of family records of the living. It found an echo in my heart and I responded by assisting in the organizing of my mother's family into the Hugh Roberts Family Association at Logan, Utah, Aug. 20, 1923 and I was elected Recorder-Historian. I began to gather and arrange the records of that family. In 1928, it was published and in October 1928, a copy of it was placed in the Genealogical Society of Utah. It "inspired the Book of Remembrance movement in the church", so I was told afterward by Officers of the Genealogical Society.

I began contemplating a similar record for my father's family but it was not until Aug. 12, 1936 that I sent out letters to each branch of Grandfather Roberts' family appointing Branch Historians in each branch, giving detailed instruction as to what was needed, indicating the probable cost and requesting their co-operation. On March 18, 1937, I reported details and made further explanations requesting each branch to contribute 3 50.00 to assist in starting the work. On August 2, 1937 a similar letter and reminder was sent to each branch Historian. On Jan. 2, 1938 another report of progress

was sent out with an earnest appeal for co-operation. On March 28, 1938 more detailed information was given relating to progress and developments and another appeal for co-operation.

On April 28, 1938 I mailed copies of the first two printed . pages of the book to each branch Historian and another appeal. Each Branch Historian had been requested to confer with the leaders of their branch about all these matters and on April 6, 1939, I wrote again. Except from each of my father's two branches I received nothing. One branch refused co-operation, two branches treated the matter with silence, and two branches manifested some interest but not enough to do anything about it. I gave it up. I realized that my cousins, although being fine intelligent people could not understand me, nor could they appreciate the real value of such a record to themselves and to their posterity because they had not studied the matter and its value, not only as a handy book of reference, but as a guide to them and as a wonderful instrument of power to increase their faith and to give them comfort and strength in their lives in various ways, when in need. They could not see that the faith, courage, devotion, humility and integrity of our immediate forbears, begets the like in us if we keep a record of them easily available, Their sacrifices brought them rich rewards, most of which -I-lwe enjoy. We too will be tried. Will we be able to stand? I know of no richer heritage that we can leave our posterity than a true record of our forefathers as far as it is in our power to do. Money is not to be compared with it. It takes work, stick-to-it-iveness, patience and some money, of course, to build a family record, but a good record is worth it all and more. All should join and do their part to make it a complete record. Much could be written as to the value of such a record and our responsibility in relation hereto, but why do so as long as it is resisted. It has taken years of time and a great effort to bring this record to its present condition and I am pleased with it, crude as it now is. There is no excellence without labor.

We now have a Title page, a Dedication to my father, a prefacetelling the why of the book, a Table showing the Arrangement of the book, Explanatory notes, and following which are twelve sections divided by heavy green art sheets, represented by letters of the alphabet from "A" to "L", both inclusive.

Section "A" consists of 58 pages of printed matter with cuts and 4 pages of pictures. It contains the earliest history of the family including everything that could be found relating to ancestry, thoir

Summary of Latter-day Saint Philosophy of Life

- 1. Through their God-given freedom of action, men have enjoyed, do, and always will enjoy possibilities of progression.
- 2. There are four conditions or stages of existence through which all men pass, namely, a—the unembodied, or spirit life, b—the embodied or mortal life, c—the disembodied life, and, d—the re-embodied, resurrected or immortal life.
- 3. In the unembodied state, men existed as intelligent beings, the actual and literal offspring of God, the Eternal Father. In this condition, they acted in accordance with their own free agency, and participated with Jesus Christ in the formulation of the Gospel plan.
- 4. Mortality is a necessary conditon in the eternal progress of the soul. It might be termed a testing period during which, by reason of their agency, men may either earn the rewards and blessings promised to those who are loyal in the cause of their Maker, or they may circumscribe their future possibilities through an indifferent or disobedient life.
- 5. After death, the spirits of men "are taken home to that God who gave them life", where they receive either the blessings or condemnations merited by their mission in mortality. Blessings are bestowed in the mansions of paradise, while condemnations are administered in the prison of the scriptures.
- 6. Paradise is described as "a state of happiness", "a state of rest, a state of peace," where the righteous may continue in the service of their God and yet "they shall rest from all their troubles, and from all care, and sorrow". The place of "outer darkness" known as prison, is the destination of the disobedient. They there endure the punishments of the law which result from evil works, and are still subject to the buffetings of Satan. While faith, repentance, and good works are possible, they are more difficult than in mortality.

The disembodied souls of men are dependent upon mortals for the performance, for them, of Gospel ordinances which pertain only to mortality but which are essential to salvation and exaltation.

- 7. Through the redemption wrought by Jesus Christ, all men, "whether they be good or evil", will be raised to immortality.
- 8. Two general resurrections are specified in scripture, the first and the final, or the resurrection of the just and the resurrection of the unjust. The first began with the resurrection of Jesus Christ, and it will extend to the end of the Millennium. The final resurrection will take place at the "end of the earth", or following "a little season" after the Millennium. During the first resurrection, those who are permitted to come forth in immortality are, a—those who accept Jesus Christ and are valiant in his cause, b—those who die without law, c—those "who have received their part in that prison which is prepared for them" and, d—those who die in Christ during the Millennium. All those not permitted to come forth in the resurrection of the just must await the final one. The "resurrection of the just" is to be made general at the time of Christ's second coming.
- 9. Following the resurrection, men will stand before the judgment seat of Christ to receive the final rewards or punishments merited by them. Those found to have been obedient to Celestial Law will inherit the Celestial Kingdom; those obedient only to Terrestrial or Telestial laws will inherit, respectively, Terrestrial and Telestial Kingdoms. Those found unable to abide at least the Telestial Law will be considered "not meet for a kingdom of glory". Those who shall have defied the power of Jesus Christ, and who shall have become the "Sons of Perdition", shall be banished to the Realms of Satan and his followers.
- 10. The great objective is salvation and exaltation in the Celestial Kingdom of our God.

 A. P. MERRILL

CELESTIAL GLORY

TERRESTRIAL GLORY

Gelestial Reward

-

DIAGRAM ILLUSTRATING LATTER DAY SAINT PHILOSOPHY ---- OF LIFE ----

JULY 19ZZ

A P MERRILL,

SCRIPTURAL CITATIONS

PRE-EXISTENCE OR SPIRIT LIFE:
Gen z: 4,5; Num 16:22; 27:16; Job39 7,7, Eccl
12: 7; Jer 1 4,5; Luio: 18; Jin 1: 13,14; 3:13; 6:62;
8:58; 9:1,2; 16:27-30; 17:5,20-24; Rom8:16,
17,29,30; 11:2; Eph 1 3-5; Tit: 2; Heb 12:9;
1Pat 1: 19,20; 1Jhn 3: 1,2; Jude 6; Rev 12:7-12.
D&G 29: 31,32,36; 36; 35:3,4; 38:1; 49:17; 76:
13, 24,25,39; 93: 21-23, 29,38; Alma 13:3;
3Ne 26: 5; Noses 3: 4,5; 5: 24,6: 34,35; Abr
3: 22-26; 5: 4,5.

SATAM, HIS FOLLOWERS AND THEIR
REJECTION: Garn 3:1-13; Jobis-12; Isal4:1217; Mail 25:4; Luio:17; 10; Jhn 8: 44; Acts 5: 3;
2COTI:3, 4;3-15; IPal 5:8; 2 Fat 2: 4; IJhn 3:8-42;
4:1-3; Juda 6; Rav 2: 9,0; 3: 9; 12: 4, 7-12, 17; 16:3/4
2q:1-4,7-10; D. & G. 1:35; 10:5-33,55,56,63; 18:20;
20:19, 20; 28:11; 29:36-41; 38:11-12,28; 46:78; 50:17, 31-33; 52: 12, 14; 63: 28; 64:17; 76:25-49; 78:10;
28:15-23; Mail:3:19; 14:3-17; 2Na 2u7-18; 9:8-10;
28:19-23; Mosio:3; Alao:53; Moror: 15-17; 9:3; Moses
4:1-21; Abr 3: 27, 28. See also Sheet No.3,
MORTALITY: For citations on the Craation, "15" Purpose," and "The Man and The
Woman," saa Sheet No.2.

Dealth-Gen 2:17; 3:19; Job1:20, 21; 14:10-15; 34:15; Eccle:8; 12:7; Ram 5:12; 6:29; 1/Cor15:21, 22, 51-57; 2/Cor 5:1-8; 1/4 b 9:27, 28; Fav14: 13; D&C 29:41-43; 42:46, \$7; 63:49-51; 124: 86; 2 Na 9:6, 10.

Spirit Birth

Rejection

SPIRIT LIFE

PARADISE: Mat 22:30-32; MK12:26,27; LU13: 23-30;16:19-31; 20:34-38; 23:39-43; Jhn 6:47-54; 11:25, 26; 14:2, 3; 20:11-17; Rom 2:1-10; 6: 23; 2 Cor 12: 2-4; IPat 4:5,6; ACV 2:7; 6:9-11; 20:4,5,12, 13; D&G 45 17,46; 59:1,2; 63:49; 77:2,5; 2 Na 9: 12,13; MOS 2:41; Al 3:26,27; 40:9-14,21; 4NE 1:14; Morow: 34; Vision of the Reclamption of the Dead. PRISON-PUNISHMENT: PS 16:10; ISQ 24: 21,22; 42:6,7; 61:1; Mat 13:38-42; 25:31-33 41-46; Lu 13: 23-30;16:19-31; Rom 2.1-9;6: 23; ICOr15:29; 2Thes 1:7-9; 2:3-12; IPet 3: 18-20; 4:5,6; Rav 20:4,5; D. & C. 19:1-12; 38: 5, 6; 42: 45-47; 45:17, 46; 76:73-85, 98-107; 78:/2;82:2/;88:99-/02;10/:66;104:8,9;/28: 16-18, 22; 132: 26; 133: 63-74; INC 15-33-36; 2 Ne 1:13; 9:12, 25-28; Ja 6:10; 7:18,19; MOS 2:32-41; 3:24-27; /6:1, 2; 26:25-28; 8/3:26,77; 12:11-14; 34:32-35; 40:9-14, 21, 26; 41:4,5; Moses 7:35-38,54-57; Vision of the Redemption of the Dead-Jos F. Smith.

REALMS OF DIETY

JUDGMENT, Continued - Alz7:31; 41:3-7; 3Ne 26: 4, 5; 27:25-27; MOrm 3: 19,20; 9:13,14; Eth12:38. RESURRECTION: Job 14:14; 19:25-27; P516:8-10; ISU 26:19; EZEK37:11-14; Dan 12:1,2; HOS 13:14; Mat 16: 21; 17:22, 23; 20:18, 19; 22: 23, 31, 32; 27: 52, 53, 28:5,6; Lu 20:27-38; 24:31-39, 46; Jhn3:14,15; 5: 21, 24, 25, 28, 29; 11: 21-26; 12: 32; Acts 2: 31,32; 4:1,2;17:18,32,33; 23:8; 24:15; 26:8,22,23; Rom 6:4-11; 8:11; 160r15:1-58; 2Car 4:14; Phil3:2021, Gol 1:18; 3:1-4; 1Thes 4:13-18; Heb 6:1,2; 11:35; Rev 1:5,18; 20:5,6,12,13; D.&G.18:11,12; 29:13,26. 27; 42: 45-47; 43: 17, 18; 45: 45, 46, 54; 63: 18, 49-53; 76:16,17,50-70,85;88:14-17,27,32,95-98;93:33 34: /29: /-9: /30: /8. /9: /32: /9. 26; /33: 55.56; 2Ne 2:8; 9:4,12,13,22; 26:1-3; Ja 4:11,12; Mos 15:19-26; 16:6-12; Al 11:41-45; 12:8,12; 16:19,20; 40:1-26; 41:4; He 14:15-18,25; 3Ne 11:13-15; 23:9; 26:4.5: 28:4-8: Mar 9:13; Mara 7:41; Masas 7:55-57, GLORIES: Isa 64:4; Mat 13:38-43; 16:27; 19:27-29; 25:31-40; Jhn 1:11,12; 5:28, 29; 10:33-36; 14:2,3; Rom 2:1-10; 8:11-19; 1 COT 2:9,10; 8:5,6; 15:40-55; 2 Gor 12:1-4; Gal 3:26-29; 4:1-7; Phil 2:5,6; Gol 3:1-4; Tit 3:7, 8; Jas 2:5; Whn 3:1,2; Rev 1:5, 6; 5:9,10; D. & G. 11:28-30; 29:26,27,43; 34: 1-3; 35: 2; 50:26-28; 72:4; 76:49-1/9; 78: 7/5-22; 81:6; 88:4,5,14-62; 93:21-22; 98:18; 101: 65: 106:6-8; 121:26-32; 124:19; 128: 23; 129:1-3; 130:1-11,18-23; 131:1-4; 132:1-21,29,30; 2Ne 9:15-18; MOS 16:10,11; Al 12:24; 41: 3-5; Abr 3: 26.

Birtha

BANISHMENT: Mat 12:31,32; Mk3:28,29; Lu 12:10; Jhn 5:28,29; 17:12; Hab 6:4-6; 10:26,27, 29; Whn 31/4,15; REV 20:12-15; D&C.29:22-29, 41,44,45; 42:18,19,79; 43:30-33; 63:17,18;76: 31-39, 43-48; 84:41; 132:27; ZNE 9:15, 16; Z8: 19-23; Alizi8-18; 39:5,6; HE 12:25,26. QUOTATIONS: "For behold, this is my work and my glory- to bring to pass the immortality and aternal life of man-Moses 1:39. "And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever Abr 3:26. "Now, concerning the state of the soul between death and the resurrection___the spirits of spirits of the wicked shall be cast out in to outer darkness; thus they remain in this state until the time of their resurrection Algorith. "Marval not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of domnation"

Resurrection Perfection

Disobadiance

PARADISE

Obedience

FIRST JUDGMENT

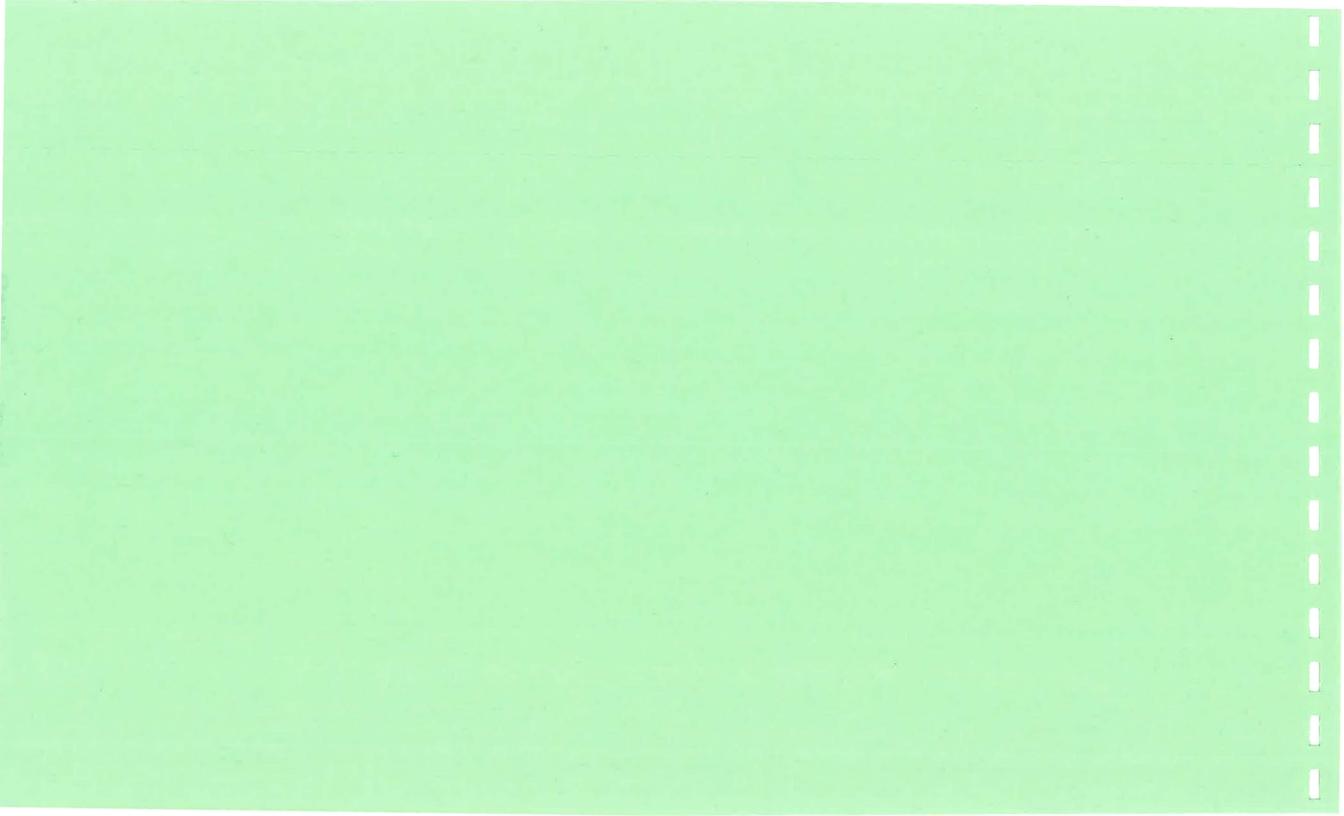
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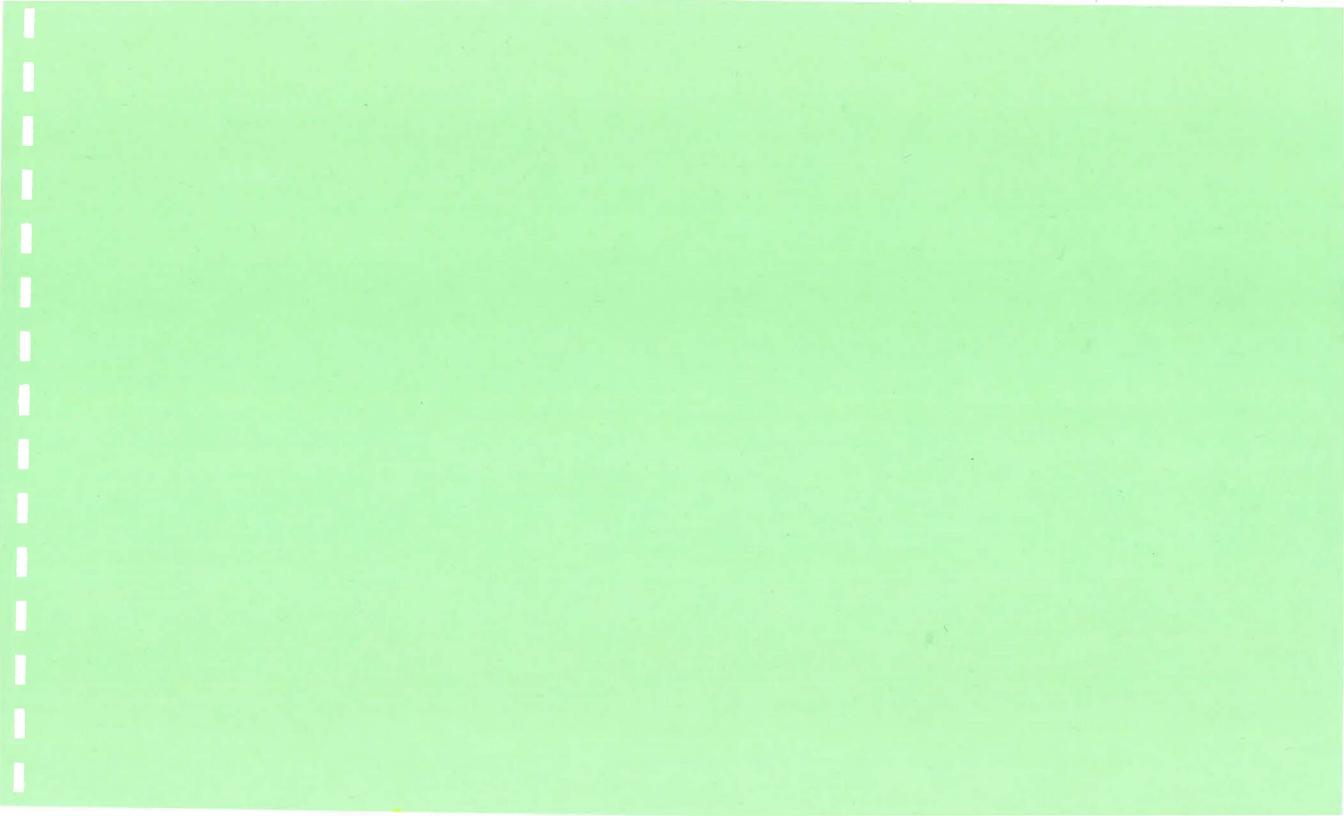
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REALMS OF SATAN





and truth; but verily I say unto you, my servant. Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandments and that wicked one hath power as yet, over you, and this is the cause of your affliction. And now a commandment I give unto you. if you will be delivered, you shall set in order your own howse. for there are many things that are not right in your house. Verily I say unto my servant Sidney Rigdon, that in some things he hath not kept my commandments concerning his children; therefore, firstly set in order thy house. And now verily, I say unto Joseph Smith, Junior, you have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things, and give more earnest head unto your sayings, or be removed out of their place. What I say unto one. I say unto all; pray always lest that wicked one have power in you and remove you out of your place. " (Doc. & Cov. Sec. 92. verses 40 to 49.)

Consider the story of those families since then with the meaning of that command and its apparent consequences with them and remember that it is a warning "to us" - it applies "to all"

Where did it begin and where will it all end?

"The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings was agreeable to the most perfect order and harmony; their limits and bounds were fixed imnevocably, and voluntarily subscribed to in their heavenly estate by themselves and were by our first parents subscribed to upon the earth, hence the importance of embracing and subscribing to principles of eternal truth by all men upon the earth that expect eternal life." (Church History Vol. 6 pp. 50.)

The family relationship was the first great relationship and it will be the last great relationship. The family must be set in order here - the patriarchial order "according to the law of God", and kept in order. It began over there. It is bound, sealed and trained here, and it is perfected so as to return to the "old home" where it began, to endure forever. (See Doc. and Cov. Sec. 132 - 18 to 20.)

THE SURVIVAL OF FAMILY - By D. R. Roberts.

If the family would survive as a distinct entity in the earth, it must have a live organization, chronicle and preserve its history, gather and tabulate its genealogy, write the biographies of its individual members, record the dealings of God with them individually and collectively, and make this "scripture" of the family available to all. Oh what a power for good there is in these things.

These are essentials in the law of its survival as a family. The family that fails or refuses to do these things will lose its identity, as such, and will be scattered, merged into, and become parts of those families with which they intermarry and which comply with these essentials.

Consider the families of Abraham, Lehi and others as compared with their contemporaries. What has contributed most to their survival as distinctive families? Their records left"for the benefit of posterity." (Abraham 1 - 31)

The family here is a schoolmaster to train us, for the great future family relationship.

The Collectial Kingdom is a Family - it is Patriarchial - "Kings of Kings and Lords of Lords, or Fathers of Fathers", with the never ending increase of that family, which Creates Kingdoms, Principalities and Dominions, which return to them increased Honor, Glory and Power, eternally.

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special meeting of the Association upon previous notice whereof and upon a two-thirds vote of those present at such meeting.

This Association is organized at Logan, Cache County, Utah, on this 8th day of April, 1927, it being the 113th anniversary of the birth of David R. Roberts, son of Roberts Roberts and Elizabeth Edwards. David R. Roberts was the first and the oldest, of three sons of the family, who joined the Church of Jesus Christ of Latter Day Saints.

In witness whereof, we have set our hands at Logan, Utah, this 8th day of April, 1927.

MEMBERS.

Nomes	* Addresses	Age.	
David R. Roberts,	260 32nd St. Ogden, Utah	56	yrs.
Tryphena D. Roberts	11 11 11 11	53	10
Sarah C.H. Thatcher,	Logan, Utah	59	_ ft
Annie H. Cowley	384 W. 2nd North,	56	11
John W. Cowley	384 W. 2nd N. Logan, Utah	58	18
L. Delano Roberts	260 32nd St. Ogden, Utah	14	11
Susan R. Roberts	2357 Porter Ave. Ogden, Utch	23	44
Agnes R. Montrose	266 E. 2nd. So. Logan, Utch	32	11
Paul Roberts Montrose	the the transfer of	. 7	11.
Helen Frances Montrose	it it it it it	5	n .
Della Rae Roberts	260 32nd St. Ogden, Utah	- 11	11
Jane Roberts Bell	145 No. 3rd West, Logan, Utah	27	-11
Roy Jessop	Fillville, Utah	19	n
Jane Hughes Jessop,	Millville, Utah	19	11
Beth Jessop,	Millville, Utah	1	11
Cathryn Hughes Cowley,	Logan, Utah	39	44
David H. Cowley.	Logan, Utah	3.8	11
Donald L. Cowley	Logan, Utah	6	11
J. L. Montrose,	266 E. 2nd So.Logn, Utah	36	11

Pursuant to the wishes of the gathering, they unanimously adopted the constitution. The constitution so adopted and the names of the charter members are as above set forth.

Since the action, above taken, there has not been another

family gathering as above convened. However, councils with members of the various branches have been had to further the cause, especially of gathering data for the history and genealogy of the descendants for this record book and the records of ancestry for Temple work. Considerable has been done along these lines.

Cousin John Lloyd Roberts of Sugar City, Idaho and members of his family have been earnestly solicited to participate wholeheartedly with us in this Association but so far, have refused, as have the descendants of Cousin Catherine R. Wright of Bennington, Idaho. However, they have sent us some of their genealogies and some of Cousin John Lloyd Roberts' family have assisted some in the Temple work.

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"SET IN ORDER THY HOUSE

By D. R. Roberts.

A Revelation given through President John Taylor on October 13, 1882, in which President Heber J. Grant and Elder George Teasdale, were called to the apostleship, gives the following command:-

"I call upon all heads of families to put their houses in order according to the law of God, and attend to the various duties and responsibilities associated therewith, and to purify themselves before me, and to purge out iniquity from their households, and I will bless and be with you, saith the Lord, and ye shall gather together in your holy places, wherein ye assemble to call upon me, and ye shall ask for such things as are right and I will hear your prayers, and my spirit and power shall be with you and my blessings shall rest upon you, your families, your dwellings and your households, upon your flocksand herds, and fields and orchards and vineyards, and upon all that pertains to you; and you shall be my people and I will be your God; and your enemies shall not have dominion over you, for I will preserve you and confound them, saith the Lord."

This revelation has a wonderfull meaning with far reaching consequences. Again it is recorded as follows:-

"But I have commanded you to bring up your children in light

Constitution of Robert Roberts Family Association.

Article I.- The name of this association shall be the ROBERT ROBERTS FAMILY ASSOCIATION.

Article II.- Any person who is a descendant of Robert and Elizabeth Edwards Roberts of Cae Glas Clynog Carnarvonshire Wales, or any one who has married such a descendant, are eligible to become members of this association.

Article III. The purposes of this Association are: (1) To unite the family and keep it united; (2) to gather and preserve the history and genealogy of the family and to write and preserve the theographies of its members; (3) To save the living of the family through the redemption of the dead. (4) To learn to love one another through association; and (5) To preserve a record of the hand dealings of God with the family and its members as the scripture of the family "for the benefit of posterity".

Article IV. (Sec. 1) No initiation, annual or other fees or dues shall be required of anyone eligible to become members of this association and anyone who is eligible shall become members through enrollment and shall continue as such as long as they may desire provided they comply with the requirement of this constitution.

(Sec. 2) - The expenses of the association shall be paid from funds acquired through the voluntary contributions of the members or otherwise upon vouchers signed by the Treasurer and countersigned by the President upon the order of the Executive Committee.

Article V.- (Sec.1.) The officers of this association shall consist of a President, two vice-Presidents, A Secretary, A Trease urer, a Historian, a Chairman of the Entertainment Committee, a Chairman of the Temple Committee, and an Executive Committee to consist of three members.

(Sec. 2).- The President shall, under the Executive Committee, have general supervision of the officers and of the affairs of the Association; shall take charge of all meetings, and shall perform the duties usually performed by such an officer. In the absence of the President, a Vice-President shall perform those duties.

(Sec. 3). The Secretary shall keep the letters, papers, rolls of members and minute books; shall keep a general record of the business and progress of the Association and shall attend to all correspondence under direction of the President.

(Sec. 4). The Treasurer shall gather the funds of the Association, and safely keep the same, and shall keep records in detail thereof and shall make no disbursements except upon the order of the Executive Committee as herein required.

(Sec. 5). The Historian shall gather the history and genealogy of the family and also the biographies of its members, together with the "Scripture" of the family in suitable form and in triplicate copies - one for the President, one for the Historian and one for filing in the Genealogical Society of Utah for reference and safe keeping.

(Sec. 6) The Chairman of the Entertainment Committee shall under the Executive Committee, arrange and prepare suitable programs and amusements for meetings of the Association, and conduct the same.

(Sec. 7). The Chairman of the Temple Committee shall continue genealogical research work until all of the ancestry of the family shall be gathered and properly arranged and recorded for Temple Work and shall keep all records in the proper files of the Genealogical Society of Utah for safe keeping and reference and shall teach and encourage Temple Work in the family and shall arrange, promote and supervise the Temple Missions of the family.

(Sec. 8). The Executive Committee shall consist of the President, the Secretary and the Chairman of the Temple Committee and shall call special meetings of the Association; shall direct its affairs; shall appropriate the funds of the Association in payment of its obligations, and shall contract obligations for the association

(Sec. 9.) Any members of the Association may be called, through the President at any time, to assist the various officers of the Association in the performance of their duties.

Article VI.- The meetings of the Association shall be called to convene at any time and place that the Executive Committee shall determine and the Secretary shall give written notice of the time, place and purpose of said meetings, not less than ten days before hand.

Article VII .- This constitution may be amended at any regular mee

FAMILY ORGANIZATION

By David R. Roberts.

Until April 8, 1927, no attempt was ever made to organize the Robert Roberts nor the David Roberts families. Appreciating the value and necessity of a family organization, a call was isued and sent out, to the various branches of the family, on March 17, 1927, to convene in the Logan Third Ward Meeting House on the then supposed anniversary of the date of birth of grandfather, David Roberts, namely; -April 8th of that year. However since that time we have obtained a certificate of his christen-ing from the minister of Beddgelest Church, Carnarvonshire, giving May 8, 1814 as the date of the christening and we have also learned that April 6th, was his birth date, according to the record of the Festiniog Branch of the Church over which he presided, and since which time, we have also secured. Following is a copy of the call sent out to the representatives of the various branches of the family, including also the descendants of grandfather's brother Daniel, who reside in Idaho.

Ogden, Utah, March 17, 1927.

Dear relative:

For several years I have been very desirous of having the family of my father's side of my family organized and set in order. Inasmuch as I am the oldest son of the oldest son, viz.; Robert D. Roberts - the oldest son of David R. Roberts, in the family line of Robert Roberts (b. January 18, 1775 in Clynog, Carnarvonshire, Wales) now living, have taken the responsibility of inviting you to a meeting to be held at Logan Cache County, Utah at 10:00 A. M. of Friday, April 8th, 1927, in the Third Ward Meeting House, for the purpose of organizing our family line.

April 8th, 1927, will be the 113th anniversary of the birth of David R. Roberts, son of Robert and Elizabeth Edwards Roberts, and he was the first of the family to accept the Gospel, so I deemed that a very fitting day to commence our work as a family in an organized capacity.

I ask you to notify all of your branch of the family, and invite them to be present and hear the story of the family. There are three principal lines in America, descended from the three sons of Robert Roberts, who accepted Mormonism in Wales, vix; David R., Daniel and John. Those who live, of John's line are in California but not one of them now belong to the Church, so that there remains only the lines of David R. and Daniel to meet and organize.

Hoping to meet you there, I am,

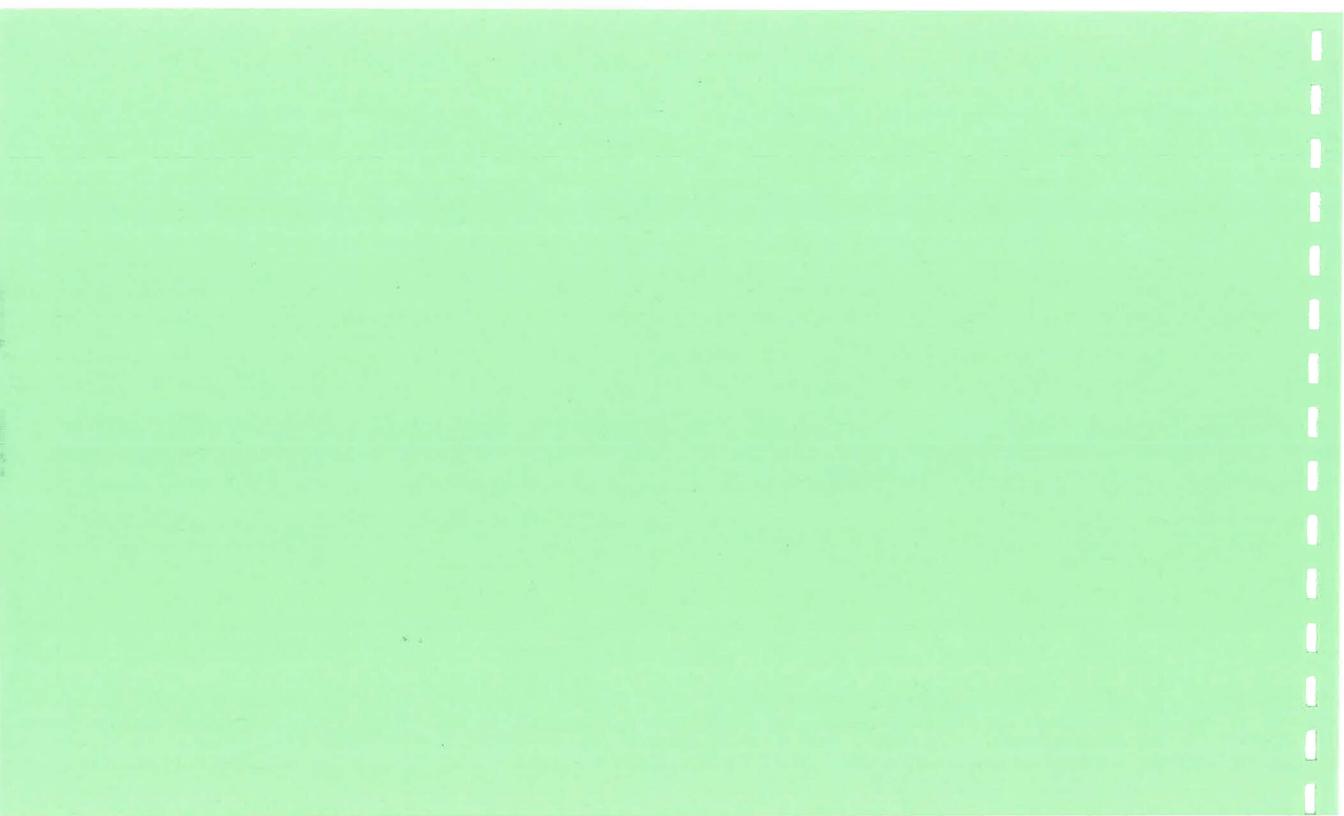
Yours sincerely,

D. R. Roberts.

The day soon arrived and quite a number of grandfather's descendants only, met as per appointment and had a very enjoyable time. After enjoyable graetings and visiting, tables were spread with the bounties of life and we partook to our hearts content. A program was rendered, various members of the family taking part.

Contemplating and desiring that all of the branches of the family would be identified with the family organization, instead of calling it the David Roberts Family Association, and confining it to his descendants, we called it after the name of his father, viz; Robert Roberts Family Association, to include the families of the three brothers who came to America, and for that matter, all of the descendants of Robert Roberts, who will or desired. After the feasting a family meeting was held and the story of encestry with their genealogy and their pioneeting was presented, an interesting program was presented. A very instructive and enjoyable time was had. I regret that we have not a detailed account of the proceedings of the day. Pursuant to the desires of those present to form a family association, a constitution was unamimously adopted as follows:-

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to the great work of that auspicious day. We may see, feel and hear it all if we can "tune in". Temple work is the greatest light, message and power there is in the world today to save the living. Why not try to save the living by persuading and leading them to save their dead. It is the better way. The old and the young may participate in it if worthy. There is work for all. "The night(of death) cometh when no man can work" They there will be no by and by to work. It will then be too late, and the Millenium now all around us. Oh what a disappointment.

-AN ACCEPTABLE OFFERING.

By D. R. Roberts.

"He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver that they may offer unto the Lord an offering in righteousness." (Talachi 3 - 2)

When the Aaronic Priesthood was restored John the Baptist - that glorious resurrected being, said: "-and this (Priesthood) shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in Righteousness. (Doc. & Cov. Sec. 13)

Who are the Sons of Levi? The Lord has made this clear in the following:

"And the sons of Moses and of Aaron (who were Levites) shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church. "(Doc. and Cov. Sec. 84 - 31 to 41)

What is an acceptable offering? This question is also answered, in part, at least, as follows::-

"Let us therefore as a church and a people, and as Latter-Day Saints, offer unto the Lord an offering in righteousness; and let us present in His Holy Temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptation." (Doc. and Cov. Sec. 128 - 24)

There must be a complete chain of family back to Father Adam, effectuated through Temple work. (Doc. and Cov. 128 - 18)

The work for our dead then, is part of that acceptable offering. To make this offering requires obedience and sacrifice. Read in this connection, MMeditation and Atonement" by President John Taylor, page 119 to 123. It will impress another form of this offering of the sons of Levi.

THE YOUTH OF ZION. - By D. R. Roberts.

The Prophet Malachi saw our day. He saw the destruction of the wicked, "root and branch", i.e. parent and child. And unto the residue of his people "his Jewels" he said, in part: "and ye shall go forth and grow up as calves of the stall". (Mal. 4 - 2.) It is glorious to see the beginning of the fulfillment of this wonderful prophecy, for the boys and the girls of the house of Ephraim, that are gathered together in the land of Joseph are actively engaged in Temples of the Lord. They have found their place in those holy sanctuaries - they are seeking after their dead and doing the work of redemption for their ancestors - they are becoming "Savions on Mount Zion" - doing the greatest work the world has ever known, for the children to do; a work mabout which the prophets of old all sang and rejoiced.

Verily they "go forth and grow up as calves of the stall".

Temple work will make of them a righteous generation - a holy race
the whom God will reveal, in their time, "things which have been kept
hid from before the foundation of the world", things that pertain
to the Dispensation of the Fullness of Times." (Doc. & Cov. Sec.
124 - 41)

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That spring of 1938 marked the first information and names received from the Parishes in Wales, where our fathers and mothers came from, after years of effort to try to secure them. Since that time the names secured were placed in the Temple Record Books and on Temple sheets and all baptismal work is done for those who have christening dates in the record. All of the endowment work for the women is done and much of the work for the men. I am in touch with "Bryfder" - the Poet - our cousin in Wales and he has promised to send me our pedigree back to "Edward Prys. Archdeacon of Meirionydd and earlier from Hedd Molwynog" the Chief of one of the ancient fifteen Royal Tribes of North Wales! I am hoping and praying that I shall receive that pedigree soon. As the work stands now there are plenty of men's names in the Logan and the Salt Lake Temples. I am preparing to approximate the birth dates of parents for future Temple work. I am hoping to arrange the re-search of the Clynog Parish Register. In March, 1939. the Weber Stake Genealogical Committee for the Stake, put on a Temple Day at the Salt Lake Temple as a testimonial to me, to do work on my Temple Records. Over one hundred names were endowed for me that day. Some on my father's lines and some on my mother's lines. A day in April of this year, has been set for a similar service for me and I appreciate it very much.

There strend few in family who are doing some Temple Work but most of the family are doing nothing, I am sorry to say. I wish I could do something to stir up those of the family who are indifferent to this responsibility and secure their active cooperation in this fine work. We shall now need more money for research of the records in Wales. I have made quite a thorough search of the records of the Genealogical Society of Utah and have found nothing I can tie to. I keep in touch there, for any-

thing new coming in to the library. I feel quite sure ther are some of our ancestral records there but it will require a search in Wales for the key to unlock the door here. That key, I am hoping and praying "Bryfder" will provide. The great war that is now on in Europe in which Britain is involved, may delay or even blast that hope, but I pray that it will not and that we shall secure that key. If "Bryfder" does not send it to us, then we must search for it.

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THE MILLENIUM. - By D. R. Roberts.

I have heard men say Why trouble ourselves about the work for the dead now? Our duty is now to the living only, and that is all or even more than we can do properly. The work for the dead is Millenium work and we will do that by and by" No doubt the work for the dead is Millenium work but when and how will the Millenium be ushered in and what will be the most potent force to help its coming? If Temple work for the dead is Millenium work, the Millenium must already be here, for redemption work has already been done for millions of the dead in the Temples, and it is now going on continually.

The second coming of the Redeemer is described as follows:

"For as the light of the morning cometh out of the east and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be" (Writings of Joseph Smith, P. of G.P. 1-26)

There is considerable time intervening between the period of dawn, viz; from the appearance of the first ray of light, to the coming forth of the glorious sun, and this period is all a part of the day. The first ray of light of the Millenial day was the first vision or the appearance of the Father and the Son to the Prophet Joseph Smith. The Millenium will come gradually like the dawn of the day. It will come in a natural way through the instrumentality of man and the blessings of God. It will come through doing Millenium work. To those who are doing the work of the redemption of their dead in the spirit of it, in the Temples of the Lord, the Millenium is here - the day has dawned - its light and warmth is upon them - they are ature

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names. He turned the book over to father and me and we examined it. Edward Roberts came from Meirionethshire, Wales. His family names were the same as ours and the photographs so resembled members of our family that they would pass as our own, so we did the Temple work for this family, Father doing considerable of the ordinance work himself in the Salt Lake Temple.

We hired a sister Maud Jones to research in the Genealogical Library of the Genealogical Society of Utah for Roberts names in the records of Carnarvonshire and Meirionethshire, Wales, at a cost of over \$40.00 securing over seven hundred names and all of the ordinance work was done for them in the Temples. The record of the Ezra Roberts family of Middletown, Connecticut and of the Jonathan Roberts family of Windham and Brooks of the state of Maine, consisting of about five hundred names, assigned to our family by the Roberts Surname Association were recorded and the work was completed for them as far as it could be done.

There was a tremendous amount of work done by the Roberts Surname Association. We (the Association) prepared a book on Form 2 sheets of over seven hundred pages of Roberts names with Index cards which together with the in-laws and allied families totaled approximately fifteen thousand names. This book was placed in the Archives of the Genealogical Society of Utah. There are included in this book the work of fourteen Roberts heirs, participating and more branches were co-operating. It is a great credit to the association and a wonderful addition in the work of redemption for our kindred dead. The Association was discontinued by the action of the members in 1932, in harmony with the counsel of the Genealogical leaders of the church, they having decided that Surname Organizations should be discontinued and every effort be made to organize line organizations, and further the work of the Line instead of the Surname. A Line organization is one in which the descendants of a common ancestor are united, including all of the surnames, of in-laws connected with or within that line. That of course is most important, however, the surname has done outstanding service for all who co-operated with any degree of diligence. A STREET BESTER OF THEOREM & JAMES N' A JAMES TO BE

Descendants of grandfather, David Roberts, have, directly and indirectly, participated in the redemption work of hundreds

of thousands of the dead. What a mighty force, and with what far reaching effects. It spreads out into eternity a veritable tree of life, bearing eternal fruit.

It has had a humble beginning viz; David Roberts acceptance of the Gospel in Wales in 1846 and emigrating to this land in 1856. He was obedient - he made the sacrifices - even his life to give us what we have. He did his work well, let not one of his descendants think lightly of these mighty things, nor, in ignorance, or indifference, turn their faces from them. Let every one study most diligently and prayerfully for a clear understanding of the doctrines and principles underlying the work of human redemption from our fallen condition. Let us seek to learn the natural laws of the spiritual world as well as the natural laws of our physical world, for the spiritual world is as real as the physical world and the spirituworld has much more to do with our world than we think.

My dear relatives; I would impress you with the seriousness and importance of these things. I bear you witness in all sincerity that the work being done in the Temples of the Lord is effective in behalf of those for whom it is done. They are receiving the benefits therefrom, and are rejoicing in it.

Out of over sixteen years of continuous service in the Salt Lake Temple, as a set apart worker, there have come to me some wonderful and beautiful truths; - I wish I could give them to you, but I cannot for each one must pay the price, must go there and get what there is in the Temples for himself. However, you will find in different places in this record, a few things upon which to meditate

After doing all the Temple work possible for the records we began, I took up an active correspondence with Genealogists in England and Wales and with the Parish Ministers of Llanfrothen, Beddgelert and Clynog, and sent some money to them! for research work and received no records whatever from them except a certificate of the christening of my Grandfather, David Roberts, from the minister at Beddgelers. He could find no other information. For some time therefore, I had no names in any of the Temples. In January 1936, I sent two pounds Sterling to Ira William Mount of London England. He is the Chairman of

also a record of considerable paptizing in my father's record book. During this same year the work of endowments for the women relatives was being done as follows:-

Grandmother, Catherine Roberts, did the endowments for six of the women, Ann R. Hopkins for six, Margaret G. Davis Roberts for two, Jane R. Hughes for three women. The sealing for the couples was done also. In March 1886 the Temple work began again. Robert D. Roberts, Thomas D. Roberts, Ann R. Hopkins, Jane R. Hughes and Grandmother, Catherine Roberts all participating. And so it continued, as the years rolled around, with greater or less activity, until hundreds of our dead had been officiated for by members of the family.

Scarcely a year passed without some activity on behalf of the great family in the great spirit world especially by my father. He did the re-searching, the letter writing, the record keeping and most of the ordinance work.

THE ROBERTS SURNAME ASSOCIATION.

On March 2, 1918, father sent out many letters over his signature to all whose names could be found that would likely have any interest in co-operating or in organizing a Roberts Surname Association. I assisted him in this effort. Following is a copy of the call that was issued by him:

"Ogden, Utah, March 2, 1918.

Dear Brother:-

Being much interested in the history and genealogy of the Roberts Family, and the Temple Work for those of the family who have gone before and the leaving of proper records for those who shall follow after us, and realizing the necessity of the co-op eration of all persons so interested in order to better perform this work and obtain better results, in avoiding duplication of work etc., I take the liberty of thus calling the matter to your attention.

I am impressed with the idea of calling upon all those interested in the Roberts family, to meet and form an organization

or association for the accomplishment of this great work in a proper and thorough manner.

Believing that you are so interested, and that you will approve of the move and assist and most heartily co-operate in the matter, I am hereby extending to you an invitation to meet for the purpose mentioned, IN SALT LAKE CITY, UTAH ON MONDAY, APRIL 8TH, 1918, AT THE HOUR OF 9 O'CLOCK A. M. AT THE ODEON HALL, NO 15 EAST NORTH TEMPLE STREET.

Will you please extend this invitation to any and all persons you may know who may have an interest, in common with ourselves, in this great undertaking; this mighty work; this duty of love and this pleasure and joy to all concerned.

I hope every family will be represented at the meeting so called and that we shall be able to accomplish all that mortals could, under the guidance of the Holy Spirit, desire.

Praying that the spirit of this work shall be given unto you in rich abundance. I am,

Most Sincerely yours,

Robert D. Roberts.

The Roberts surpame Association was then and there organized and father was elected its first President and I was chosen its corresponding secretary. This movement brought some forty or more Roberts Family lines into direct contact with each other within four or five years, and gave great impetus to research work and Temple service. Thousands of Roberts names together with their in-laws and families immediately connected with them were searched out and the temple work done for them. Some lines got names, some got pedigrees and some got none. Those who got none did Temple work from the records of those who were more fortunate and the organization thrived for years. At one of the meetings Brother John Roberts of Paradise brought an exerpt from a book prepared and published by a Mr. Elwood Roberts of Pennsylvania, a Quaker, containing the record of the descendants of Edward and Mary Bolton Roberts, of Richland, Pennslyvania, containing about 650

city on the 9th and on the 11th they went to the Endowment House where they were washed and annointed and (endowed) were (sealed) married by Daniel H. Wells, for time and all eternity. They arrived home (Logan) on the fifeenth. On the 21st they started for Samaria, Malad Valley, Idaho where they propose to make their home (R Rec 13)

"Logan, City February 21, 1875. "Daniel Roberts our brother, was re-baptized by Robert Davidson. He was confirmed by Thomas McNiel Sr." (R Rec. 14)

"Logan City, March 27th, 1875. He (Daniel) started to Salt Lake City to be married. He met his beloved at Hampton station. She came from Samaria, Oneida County, Idaho. On the 29th they go to the House of the Lord and get their washings, annointings (and endowments) and were united in the bonds of the everlasting covenant and sealed to be man and wife by Wilford Woodruff" He was ordained an Elder by Samuel F. Smith! (R Rec. 14)

"Logan City, Feb. 19, 1881. Thomas D. Roberts was re-baptized and confirmed by Henry Ballard and on the 24th, he and his intended, Miss. Margaret G. Davies went to the House of the Lord in Salt Lake City and were united in the bonds of the everlasting covenant to be man and wife for time and all eternity by Daniel H. Wells". (R Rec. 21)

Those extracts from the record of Robert D. Roberts mark the beginning of the temple work of grandfather's family in which they all have participated on their own behalf.

Now comes a futther entry showing the real beginning of the work for the dead:-

"THE DEAD".

"Logan City, October 4th, 1875. On the 8th of October, Ann Hopkins, our sister, started for Salt Lake City, and mother and myself started on the 9th, arriving in Salt Lake City on the 10th. I attended two meetings of the conference. On the 11th I received my citizenship papers. On the 13th we were baptized by Samuel H. Smtth in the House of the Lord for several of our relatives that have gone behind the veil. I do not know the name of the man

that confirmed us." (R Rec. 15)

Father was baptized for 13 of the men, Ann Roberts Hopkins was baptized for ten women. Grandmother, Catherine Roberts was baptized for eleven women - all relatives. Following these baptisms they performed sealings for nine couples of those baptized for.

THE LOGAN TEMPLE.

In 1877 the construction of the Logan Temple was begun. I have a very vivid recollection of the breaking of the ground with a team and plow in preparation for the laying of the foundation. The day was partly cloudy - there was a cold breeze and sage brush all around. It was a very important event and there were many people gathered there, including the general church authorities.

"Logan City May 16, 1885. Brigham Young and company arrived in Logan on the 17th and the site was selected for the Temple ground broken and the site dedicated on the 18th. The corner stones were laid on September 19th, 1878. The Temple was finished and dedicated on May 17th, 1884. Meetings were held in the Temple May 17, 18, and 19. I had the privilege of going there on the second day. The Dedicatory prayer was read every day to every congregation. The congregation had the privilege of going through the temple to visit most of the rooms" (R Rec. 24)

The people now began doing the endowments for their dead in measurest. The next important entry in father's record book relating to this work is as follows:

"Logan, Jan. 21, 1885. We commenced work for the dead in the Logan Temple. We have been baptized for thirty three of our relatives on October 13, 1875 in the Endowment House in Salt Lake City. I had (performed) endowments this day for my father. I was ordained by Thomas Moore". Then follows the names of twenty two men he did work for during January, February, March and April of that year. One ordinance (endowment) was performed each day he went to the Temple. At that time There was but one company going through the ceremonies each day, whereas now, 1937 there are often seven companies (Salt Lake Temple) in a day. There is

TEMPLE WORK ACTIVITIES

By D. R. Roberts.

With the acceptance of Mormonism, there came, with many other responsibilities, a new one - new as compared with anything before existing in the world; namely, the work of the redemption of the dead. Mormonism taught them that the ordinances of the gospel must be performed for those of the dead who had not the privilege of accepting it in mortal life, by their living relatives or friends. That work must be done in temples - places specially prepared for such service. Unfortunately grandfather David Roberts lived but a little over two short years, after coming to Zion, and those years were crowded to capacity in seeking the necessities of life for his family and in public services, required through the stress of the times as explained elsewhere in this record.

The beginning of this service then, was not his privilege, but was left to those of his family who remained, after his demise. He knew that the time would come when there would be a place or places prepared where those ordinances of salvation for the dead could be acceptably performed. And when he knew his time to pass from mortality was near, he sought to impress his family that it was their duty to stay and be actively identified with the people of his choice in these valleys

On May 5, 1855, the Salt Lake Endowment House was completed and dedicated, a place where the higher ordinances of the gospel i.e. endowments, could be performed for the living only, together with Baptisms and sealings for the dead. The time had now come to commence some of the most important work for which they had accepted the gospel and for which they had come to this land.

There is an entry in my father Robert D. Roberts record book as follows: -

"THE LIVING"

"Logan City, January 27, 1865." On the 8th of this month (January), Mother, Thomas and myself started to Salt Lake City to receive our Endowment in the House of the Lord. We arrived in the City on the 10th, and on the 13th we went through the House. Thomas was ordained to the office of an Elder by Peter Maughan and I was ordained by Doctor Samuel L. Sprague. I took mother through the House. She was sealed to our father by Apostle Wilford Woodruff. On the morrow we started for home and arrived on the 16th in good health. Though the weather was very cold we found all well at home (R.Rec. 10). " The only means of travel at this time was by team and wagon, and that was quite a journey.

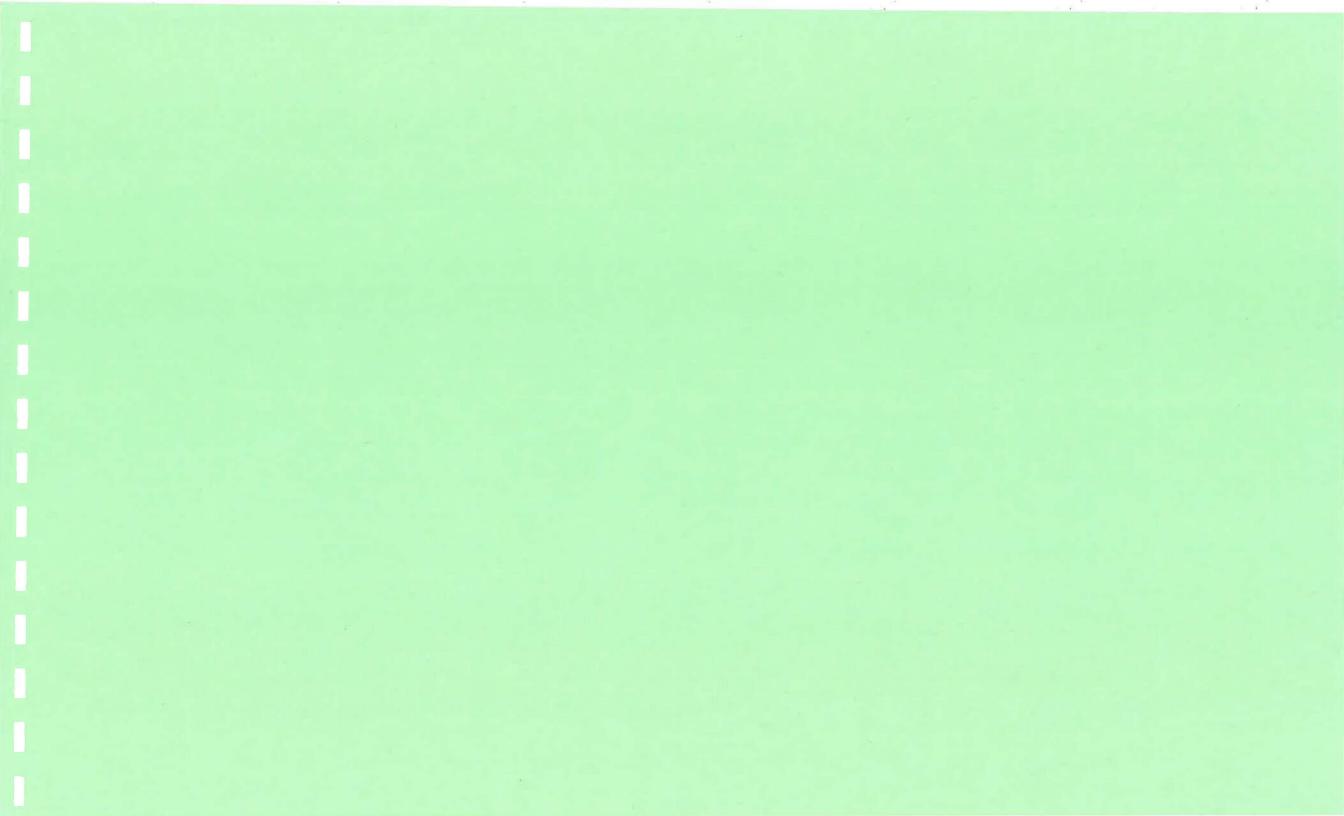
Other entries in the record relating to this work were as follows: "Logan City, January 23,18673-"December 9,1866 Our Sisterann stated to Salt Lake City to receive her Endowment in the House of the Lord. She was married and sealed to a young man by the name of William Hopkins on December 13th, 1866 by George Q. Cannon". (R. Rec. 10)

"Logan City, Nov. 5, 1869. Elizabeth and her husband Taliesin Hughes who had been married in Logan on January 13, 1867 by Bishop Thomas Tarbet now make arrangements to go to Salt Lake City November 22nd 1869 to receive their endowments in the House of the Lord. They live in Malad Valley, Samaria, OneidacCounty, Idaho. (R Rec. 11)" (From the record it appears that they were sealed and endowed on November 22nd, 1869.)

"Logan City, July 12, 1870. June 1, 1870 I start to Smith-field after Hannah Roberts and came back to Logan the same day. The next day we started to Salt Lake City, arriving there on the fourth. On the sixth we go to the House of the Lord andwere married and sealed by Apostle Joseph F. Smithson of Hyrum Smith the Patriarch (R Rec. 12)"

"Logan City, March 6, 1872. Jane our sister, with Gomer Hughes start to Salt Lake City to be married. They arrived in the





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Where was this information obtained?	One Family Group Record
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Husband	
Name in Full	
RESIDENCE	
Date of Birth	PEACE
DATE OF CHRISTENING	PLACE
Date of Marriage	PLACE
Date of Death	PLACE
DATE OF BURIAL	PLACE
Other marriages. If he marries more than once, he	should appear on separate sheet with each wife.
Number of times he married	
His Parents, if known, should appear also on separa	te sheet as husband and wife with their children.
His Father's name	
His Mother's maiden name	
Name of HEIR	Baptized
Relationship of HEIR to above named HUSBAND	Endowed

Wife		Chart
Maiden Name in Full.		
RESIDENCE		
Date of Birth	PLACE	
DATE OF CHRISTENING	PLACE	
Date of Death	PLACE	
DATE OF BURIAL	PLACE	
Other marriages. If she marries more than once,	she should appear on separate s	heet with each husband.
Name of other husbands		
Her Parents, if known, should appear on a separ	ate sheet as husband and wife w	ith their children.
Her Father's name		
Her Mother's maiden name		
		Baptized
Name of HEIR		Endowed
Relationship of HEIR to above named WIFE		Sealed to HUSBAND

	CHILDREN	V	VHEN BO	DRN*	W	HERE BORN		\ \	WHEN DI	EDİ		BAP.		END.				S. To	P.	MARRIED TO
OTHEDREIT	DAY	монтн	YEAR	TOWN	COUNTY	STATE OR COUNTRY	DAY	монтн	YEAR	DAY	монтн	YEAR	DAY	MONTH	YEAR	DAY	MONTH	YEAR	MARRIED TO	
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